Vol. VII. No. 3 JULY, 1929

WORLD DOMINION

AN INTERNATIONAL REVIEW of Christian Progress

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WORLD DOMINION

Vol. VII. No. 3 **JULY, 1929**

Editor: THOMAS COCHRANE.

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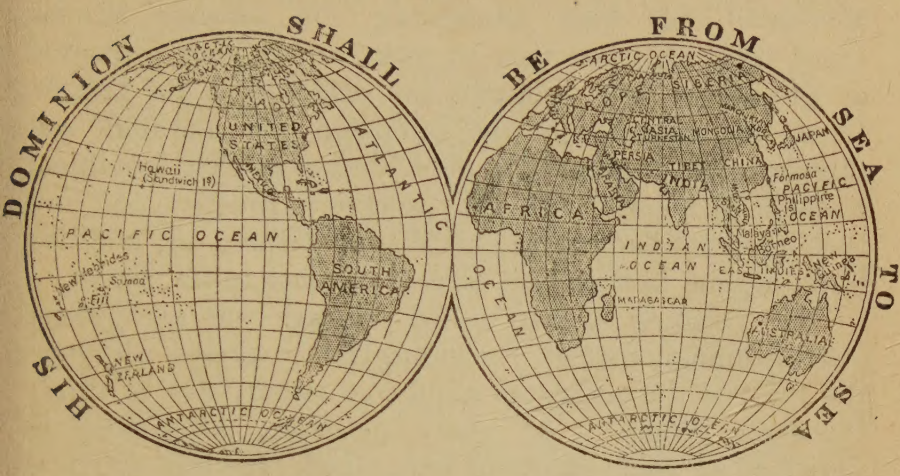
World Dominion



JULY, 1929

Achieving the Impossible

THE object of this Editorial is to record a remarkable experience in the United States and Canada. For over a year the World Dominion Movement has had an office in New York, its literature has had a growing circulation, and it was felt that the time had come for an extensive campaign to make the aims and work of the Movement more widely known and better understood.

The Editor sailed for New York on January 23rd, and from the end of that month until early in April, in company with the Rev. Walter M. Turnbull, D.D., Vice-President of the Christian and Missionary Alliance and Editor of *The Alliance Weekly*, and Miss Constance J. Brandon, International Secretary of the Movement, he travelled a distance of about ten thousand miles, visiting most of the important cities in the United States and Canada. Dr. Turnbull was released for this service by the Alliance Mission as an expression of gratitude for the benefits which the Mission has derived from the World Dominion Movement. This graceful act was much appreciated.

By the adoption of the Pauline methods which the Movement has been advocating, the Alliance Mission found itself able last year to make an advance estimated at £10,000 a year, without any increase of its budget. In all the meetings of the campaign Dr. Turnbull was therefore able to emphasize the advocacy of New Testament methods by showing how they worked in practice, and how their adoption had enabled his Mission without any addition to its income to make the biggest advance in its history.

The response to our united message was everywhere overwhelmingly cordial. Excluding the six wireless addresses the total of the audiences numbered twenty-five to thirty thousand people. At every gathering after-meetings were held at which questions were asked. The high spiritual tone of the meetings was evidenced by the frequency of conversions, by acts of consecration of large numbers to the work of soul-saving at home or abroad, by promises to keep the Morning Watch or at some time or another during the day to devote time to spiritual self-culture. Nearly five thousand people registered their names as prayer helpers for World Evangelization.

The case which we presented for consideration was this: (1) That the command to preach the Gospel to every creature is a command to the Christians of to-day to reach this generation with the message of the Gospel; (2) That there are millions more heathen in the world to-day than there were when the modern missionary era began; (3) That without a deeper concern for soul-saving on a world scale and a change in missionary methods, World Evangelization in this generation is impossible. It seemed to be unanimously conceded that the ideals of the World Dominion Movement (whose aims are set out briefly in the short article which follows) held out the only hope for World Evangelization.

The Christian Church is facing perhaps the greatest crisis in its history. The situation in America is epitomized in the following quotation from the *Literary Digest*: "More than thirty-two per cent. of all Presbyterian, Northern Baptist and Methodist Episcopal churches in the United

States failed to obtain a single convert last year (1927). The figures show:

3,269 Presbyterian churches.	No converts.
3,474 Northern Baptist churches.	,, ,,
4,651 Methodist Episcopal churches.	,, ,,

This ratio indicates that sixty thousand churches of all bodies did not obtain a single convert during the year."

If London is a good illustration of the situation in England, then the position, as revealed in recent surveys of the religious life as seen in organized Christianity, is very serious indeed. The statistics of the Scottish churches show over one million adults as non-church-going, two hundred and fifty thousand young people with no Bible class connection, and one hundred and thirty thousand children not at any Sunday school. Confidence in the denominational missionary societies in America and England is being shaken. Only here and there is any considerable extension being planned. The order of the day is rather to endeavour to maintain the *status quo* or to retreat under the guise of "concentration." The "faith" missions are receiving much support that formerly went to the denominational societies, but unless the "faith" missions can come into a closer association with one another, they will continue to lay themselves open to a criticism which is growing in volume.

The World Dominion Movement is one of vision and hope. Its message in this crisis is that it is possible to evangelize the world in our generation.

Movement for World Evangelization

THIS Movement stands for the evangelization of the world in our generation and it emphasizes evangelism at home as well as abroad. It stands for the Deity and atoning death of the Lord Jesus Christ, the world's only Saviour, and for the final authority of the Scriptures. It lays stress upon the duty of every Christian to be a soul-winner. In view of the immensity of the world task, it urges the necessity for co-ordination in work at the home base and in the foreign field.

The Movement stands for New Testament principles of expansion and the planting of indigenous churches, self-governing, self-supporting, and self-propagating from the start.

It has created an Intelligence Department which surveys the world, country by country, and directs attention to the regions of greatest need.

The Movement is not interested in creating foreign institutions on native soil; the indigenous church will in due season bear its own fruits. World Evangelization thus becomes practicable on a fraction of the cost which would otherwise be necessary. The Movement through its unique literature and in other ways is permeating missionary thinking everywhere. It is helping work in needy fields comprising millions of people, where indigenous church principles are being adopted, and it can spend money wisely because it is able to take all the guiding factors into account. Because of its world-wide knowledge it can assist in various ways in an advisory capacity.

The Movement is not a missionary society, but it is doing work which no missionary society can do and for lack of which there has been much confusion, waste and ineffectiveness. Although it is not a missionary society, it sends experienced missionary and other leaders who have special qualifications, to various parts of the world to do work of vital importance in the interests of all missions and of whole fields.

The Movement is neither controversial nor sectarian. It is inspirational and constructive. It is a unifying fellowship in harmony with our Lord's prayer that His followers may be one.

A Serious Crisis in World Missions*

WALTER M. TURNBULL

"SOMETHING is happening to foreign missions. So at least church papers are telling us, and so even a cursory reading of the scanty items in our newspapers would lead us to suspect. Those who are best informed declare that little short of a revolution is in progress." Thus writes Prof. K. S. Latourette in the *Yale Review*. He continues to give details: "In 1926 the amount given

* This article is substantially the same as one written for "The Sunday School Times," Philadelphia. The author obtained the kind consent of the Editor of "The Sunday School Times" to allow it to appear also in WORLD DOMINION—EDITOR.

to six of the major American Mission Boards was between six and seven million dollars less than in the peak years. At the same time, for Americans as for the British, the cost of conducting mission work continues its upward trend. Several of the largest Boards count their debt in six digits, are sending out almost no new missionaries, and are keeping many at home after furlough. It is significant that the number of students annually deciding to devote their lives as missionaries has fallen more than half in the past six or seven years. Just at this time, then, when Protestant missions are facing elsewhere a more serious set of problems than has confronted them for a generation, they are undercut at home by a declining support, wavering convictions, and new divisions. It is quite the most alarming situation with which they have had to deal in the century and a quarter since they became important."

Mr. Charles H. Fahs, Director of the Missionary Research Library, declares, as reported in the Foreign Missions Conference Bulletin, that "although the contributions for church work have rapidly increased in the last ten years, most of this increase has gone into church building in this country, and the amount of giving for foreign mission work has actually fallen off in the last five or six years." Why has this amazing decline in missionary giving set in at the period of America's greatest prosperity? The latest report of the United Stewardship Council indicates that the churches of the nation enjoy a full share of the increasing wealth. During 1928 the evangelical denominations reported receipts for all purposes totalling $532,368,714.80. Of this amount, $92,325,775.47 were listed under the head of benevolences. There is no lack of money in the churches. The fact that the number of recruits has declined even more sharply than the giving is an ominous factor. Is the missionary vision fading in the hearts of American Christians? If so, what are the causes? Is there hope of a revival of missionary interest? Can the idea of world evangelization in this generation be re-vitalized to that dominant compelling position which

it occupied in American religious life only a decade or so ago? Unquestionably a crisis of major proportions is imminent in the missionary enterprise and the outcome may easily be spiritual tragedy. Because of the issues at stake in the non-Christian world, where the present and future happiness of millions depends upon the promulgation of the Gospel of Christ, and because of the bearing of foreign missions upon the spiritual life of the churches at home, it is imperative that the possible causes for the reaction be canvassed with the utmost frankness.

At the Student Volunteer Convention in Detroit there was an attempt made to "lift the lid" and discuss the situation openly, but for one reason or another the chief causes of disturbance were not brought to the fore. In many of the smaller conferences the emergency is discussed, but the vitally interested contributing public is not included in such gatherings. In recent weeks the writer has had the privilege of accompanying Dr. Thomas Cochrane, founder of the Peking Union Medical College, through the chief cities of the United States and Canada in a series of missionary services. Open conferences were held in each centre with opportunity for questions. Christians of many communions united in these meetings, and there were unique opportunities for seeing a cross-section of the missionary interests of the Protestant Churches. The unanimity of conviction regarding the salient features of the present disturbing situation was almost startling. Although the writer alone is responsible for the views he expresses in this article, he is conscious of representing a very considerable body of opinion in every section of the Church of Christ in North America.

First of all, it seems clear that the present slump is not due to discouragement over recent developments in China. It is noted that missions not operating in China are also experiencing difficulties. Also there is general recognition of the achievements of the missionary enterprise in the past, and much appreciation of the new responsive attitude that is found in many hitherto hostile areas. The general feeling seems to be that the world is prepared for Christ

as never before, but that we are failing to grasp the opportunity.

The first answer that is given promptly and emphatically to any query as to why the Church is halting in her onward march is invariably "modernism" or "liberalism." The vast majority of laymen appear to be loyal to the faith of their fathers. There is very keen resentment of liberalism because of its reputed unfairness in appropriating some of the accumulated resources of orthodoxy. There is widespread suspicion that unbelief is entrenched in high places, and that it is useless to support even sound missionaries under some large Boards because changes for the worse may be effected at any time. The smaller Boards, or "faith" missions, are always favourably mentioned from the standpoint of soundness. Since the denominational Boards have always carried about nine-tenths of the responsibility for world evangelization, and there is no prospect of interdenominational missions assuming a much larger share without radical changes in their present methods, it is necessary that the issue of liberalism should be squarely faced as the primary hindrance to advance of the missionary forces as a whole.

There is much encouragement in the fact that in a recent conference on missionary preparation, attended by leading representatives of the principal Foreign Mission Boards and Training Schools of the United States and Canada, two important admissions were made, even though liberals protested against their inclusion in the report:

"Unitarianism leads to sterility of propagating power."

"Religious liberalism has yet to reveal the dynamic and passion which missionary ministry requires."

If the men who advanced that statement could catch the ear of the Christian public, they would render important service to the whole missionary world. When a missionary magazine publishes, even with editorial questioning, an article containing the statement that "Missionaries no longer go to India to make Christians out of Hindus but to make Hindus better Hindus," the ordinary layman is disgusted with the lack of good sense displayed. Discussions

upon the new approach to non-Christians and kindred themes may not disturb the thinking of missionary contributors very much, but they do undermine confidence in the leadership of men who promote them. Most missionary enthusiasts have been educated on the Bible and the records of achievement by men who were heroes of the historic faith, and they have not read of any successes of the "revolutionist" that would lead them to offer substantial support. One of the chief reasons for declining missionary receipts is undoubtedly a lack of confidence in the enduring soundness of the larger Boards. Individuals repeatedly stated: "Although I am a loyal church member I do not give through our Board because I am not sure of its soundness."

But there is a second cause for unrest that almost equals the first. Everywhere the opinion is expressed by missionaries and pastors as well as by business men that there is something radically wrong with present missionary methods. Criticism usually turns upon the number and the character of missionary institutions. The whole scheme abroad seems out of proportion. This is freely admitted by the ablest missionary leaders who are concerned about a solution. In the 1927 Foreign Missions Conference of North America, Dr. Robert E. Speer spoke upon "The Church in China," and expressed himself as follows:

"There are very few who know what our missionary enterprise in China is, the immense educational, medical and philanthropic agencies that have been built up. There are few things on earth I imagine that can compare with that enormous enginery that we have constructed in China. The evangelistic work is only a fraction of it, but all that machinery ought to be directed far more powerfully even than it is to-day toward direct evangelistic ends."

The disproportionate emphasis upon institutions has led to the neglect of the Christian home as a powerful agent for winning young and old, and has produced a very feeble indigenous church. If the individual Protestant Christians in China, numbering half a million, and the

evangelical Christians of India, totalling over three million, were organized into self-supporting, self-governing churches and were energized by the Spirit of God, the task of evangelizing Asia would not be such a distant possibility as it seems at present. In the address quoted above, Dr. Speer also stated :

" There are ninety-nine self-supporting Presbyterian churches in Japan, and there are four hundred and twelve in all denominations in Japan, and there are five hundred and thirty-seven self-supporting churches in our Presbyterian Church in Korea as over against thirty-two in all our missions from one end of China to the other. In the city of Peking at the maximum in all denominations you cannot count more than four self-supporting churches, and one of those is questionable, and there are denominations that have been working there for fifty or sixty years that have not one *bona fide* self-supporting church. My own conviction is that Christianity ought to be economically self-dependent everywhere in the world, and from the beginning. That does not mean that there may not be hospitals and schools and financial aid from outside, but my conviction is that if the forms which Christianity has established make economic self-dependence impossible, then we ought to scrutinize those forms and determine whether Christianity is not as vital a religion as those other religions which have struck their root in wherever they went, and from the very beginning have drawn their nourishment right up out of the soil beneath them and down from the heavens above them."

Many missionaries agree that if they were beginning afresh they would have a very different policy regarding schools and other institutions. " But we have them on our hands," they say, " what shall we do with them ? " A clear presentation of the whole case to the home churches would, we believe, result in an overwhelming vote that institutions not vital to the development of the existing churches should be scrapped. The missionary army is immovable, " dug in," entrenched. The heartening cry of advance is almost totally lost amid the discussions of

retrenchment or the more acceptable synonym "concentration." The movement for world evangelization is not only arrested but the evangelizing sections of the missionary forces are being called in to man the institutions. This process must be reversed if missionary support is to revive. The closing of an institution that has no visible means of support in the indigenous church, and the sending out of the missionaries to establish churches by the power of the Gospel, would be an example that would have far-reaching results at home as well as on the field. But there is cause for question whether many missionaries on institutional staffs could ever lead individuals to saving faith in Christ. When a prominent and very sincere young volunteer about to sail made the public statement, "I do not know that I have ever influenced another to accept Christ," one cannot but wonder how large a group he represented. Experience in leading men to Christ at home should be the indispensable requirement of every missionary, since this is the only legitimate objective of all who bear that honoured name.

A third outstanding impression, received from many spiritual people at various conferences, was that of their utter weariness of the unending controversy and division that is everywhere prevalent. Some of the terms more recently used as synonyms for orthodoxy are distasteful to very conservative Christians because they have become dividing shibboleths rather than watchwords for advance. "Let us get on with our job" is the heart cry of countless earnest consecrated souls who feel that they are becoming listeners at a debate rather than soldiers of the Cross. There is urgent need in America for a strong but simple spiritual movement that will be unmistakably true to Christ and the Bible, but will have such a wide vision and such a comprehensive programme that there will be room in it for all the varying groups that have been developed by different historic settings. The spiritual forces of America are divided over minor distinctions. The world perishes while Bible teachers explain the fine details of prophetic truth. Jesus said: "Ye shall receive power . . . and ye

shall be witnesses unto Me." A positive soul-saving movement, that would unite all true followers of Christ in a fellowship of prayer for the lost and in united effort for the evangelization of the world, beginning at home, is the need of the hour. Such a movement would bring in a new spirit of fellowship among those who sincerely love their Lord, and would release mighty spiritual forces now dormant.

The excellent word " evangelization " has been brought into some disfavour by abuses at home and some weaknesses abroad. Evangelists as a class in America are suffering from the profiteering of some of their number. There is a strong revulsion against evangelists and evangelistic campaigns that is not wholly due to spiritual deadness. The financial methods of many otherwise excellent men in this field are open to serious question. One highly honoured evangelist has met the popular suspicion by openly stating his annual income, which is generous compared with that of the average pastor, but it is unquestioned because it is known. If all such workers would accept a fixed amount annually, and give any surplus receipts to missions, they would remove one of the chief reasons for aloofness about evangelism in religious circles in America. The public generally believes that most evangelists are out for money, and therefore discounts their message as being insincere.

Dissatisfaction with the many sub-divisions in the ranks of the orthodox militates against the interdenominational or " faith " missions. The latter term seems to imply an unfair distinction. Serious questionings are rife, not about doctrines but about the multiplicity of agencies, the lack of comprehensive vision and the undue proportion of income devoted to overhead expenses. One pastor expressed the concern of many when he deplored the succession of agents who come to his generous church, starting prayer groups for small sections of the world that are no sooner functioning than they are superseded by a later arrival with a fresher story of need. Confusion, waste, and consequent loss of interest inevitably accompany

such unrelated efforts. If the smaller societies could present a united programme related to the whole task of the Church they would multiply their individual usefulness. These interdenominational agencies might conceivably play a very large part in world evangelization if they would remove the chief causes of criticism by some such effective co-operation as is now displayed by the larger Boards. Should present tendencies of the denominational missions not be checked there will inevitably be increased giving to the interdenominational societies. If all the smaller societies that are outside denominational control were working to an agreed plan with such leadership as guaranteed thoroughness and permanence, and with a unified administration that would ensure greatly reduced expenditures at home, there might be a "revolution" indeed in the missionary world.

Many life-long friends of missions agree that the missionary movement needs a revival of New Testament methods. Missionaries should be sent forth to do one special thing—to found Christian churches through the conversion of individuals by the preaching of the Cross, and then to gather the believers into organized living churches. This is not an easy task that can be accomplished by superficial methods. It requires faith, courage, patience, hard work and the highest possible training. No church buildings should be erected by foreign funds, but the indigenous churches should be encouraged to be self-supporting, self-governing and self-propagating from the beginning. Each church should be made responsible for the evangelization of the surrounding district. Schools for Christian children should be provided by the parents and the Christian home should have the place of pre-eminence. Whatever institutions are required by the growing community should be provided by the Christians themselves, and thus would be the proper fruit of the Gospel. The missionary should gradually become less prominent as the church attains its majority and his own retiral should be his constant objective.

Another reason for the lack of response from many

church members is ignorance regarding the missionary situation as a whole. Very few Christians have been taught to think on a world scale. The impression is widespread that the world has been pretty well covered by mission stations and that the task is fairly complete from a geographic standpoint. Gasps of surprise greeted the statement that there are one hundred million more people in India to-day who have no idea of the meaning of Christ's name than there were when William Carey started the modern era of missions. Too many Christians are content with a small interest in some minor activity in the foreign field, and are perfectly happy to learn of its individual success even though the general situation may be desperate. The support of a so-called substitute at a ridiculously small sum seems the height of ambition for many who ought to be partners on a large scale.

But the greatest hindrance to world evangelization is found in the lack of any deep and widespread passion for souls in the hearts of God's people. The spiritual condition of every section of the Church is deplorable. Is it not time to humble ourselves before God in view of the halting march of the missionary forces, and look within for the true hindrances? Let us cease to accuse modernism of all our ills and acknowledge that we who profess complete loyalty to God's Word have come far short of such a living faith. The heathen perish while we magnify our differences and debate the varying interpretations of Scripture, none of which are essential to salvation. A revival is needed of genuine concern for the lost, of personal piety and of such a burning love for our Saviour that we shall be melted into true heart-oneness with all who hold a like precious faith.

The World Dominion Movement is needed in America. Its principles and activities are:

1. There is only one message for the world—the Gospel of our crucified and risen Lord—and this is contained in the inspired Bible which is the final authority for all true Christians.

2. The supply of accurate knowledge of conditions

in every land so that advance may be orderly and effective. It has an Intelligence Department which has surveyed already twenty-five different countries and has published the results for the use of missionary societies and individuals. The world survey will be completed in a few years, depending upon assistance received.

3. It calls attention to the New Testament principles of expansion and is publishing a series of pamphlets on the Indigenous Church, which are profoundly affecting the thoughts and activities of missionaries in every society in the world.

4. It stresses the necessity of co-ordination and co-operation among all true followers of Christ. Waste and over-lapping must be eliminated in view of the urgency of the world task. It leads Christians to think to scale in world terms and thus avoid those good but secondary activities which are the chief enemy of the one essential—winning men to faith in Christ as Saviour.

5. It recognizes that the problem of to-day is a spiritual one, and thus relies upon intelligent prayer as the great dynamic. The world will be evangelized only as God's children give themselves to daily intercession, to continual study of the Word, to personal efforts for the salvation of their neighbours, and to the cultivation of the spirit of unity with all who love the Lord in sincerity.

We already have too many organizations, but a free fellowship of all who see in these Scriptural principles a solution to the pressing problems could alter the whole situation. The world can never be evangelized by present methods. Is it not time to revive the methods of the New Testament that were effective then and have proven practical since in every country where they have been faithfully adopted?

The Christian and Missionary Alliance at its last Annual Council placed itself upon record as adopting principles for missionary work which are in essence those advocated

by the World Dominion Movement. Also the Alliance Committees on nineteen different fields and individual missionaries have been studying *The Indigenous Church** and *Spontaneous Expansion of the Church.*† The result of this new outlook has been reflected in practical plans for 1929. The Society is making the boldest advance it has made in many years, including the opening of a new field in Eastern Siam and the beginning of work in the Island of Borneo. Also it is possible that during this year work may be begun on the Persian Gulf littoral. The largest number of recruits for years is being sent forth. Through the adoption of New Testament principles such savings have been effected in the older fields that the foreign budget shows practically no increase over 1928. The spiritual results in every field have been most encouraging. Great enthusiasm and fresh courage have been awakened, both at home and abroad, through the vision of the possibility of wide extension without constantly increasing demands for money. Financial matters, although always important, have taken a secondary place, and the Society is definitely set towards assuming a larger share in the evangelization of our own generation. The Board of Managers of the Society released the writer to accompany Dr. Cochrane as an expression of its gratitude for blessing received through the World Dominion Movement. They also wished to do their part in passing on to other sections of the Christian Church this hopeful message concerning successful missionary methods which comes at a crucial hour in the history of missions in North America.

A World's Record?

The annual foreign mission contribution of the Alliance Churches in North America averages fifty dollars, or over ten pounds per member!

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* By S. J. W. Clark. Published by the World Dominion Press, price 6d.

† By the Rev. R. Allen, M.A. Published by the World Dominion Press, price 3s. 6d.

Interesting Events in the Far East

THE long continued differences with China in respect of her interests in Manchuria and Shantung have disturbed Japan's international relationships; the demands of the Nationalists in China have affected Japanese politics and policies, and the boycott throughout China of things Japanese has been a troublesome economic factor. These Far-Eastern troubles will remain a source of anxiety to the world until some great friendly comprehensive understanding can be reached. Such an understanding requires an atmosphere that can only be produced by a growing kindliness among nations such as His Majesty King George referred to in his message of thanksgiving for restored health.

A recent interesting event in Japan was the introduction of "The Religious Bodies Bill." The Bill appears to have been brought forward "for the protection of the old religions and for the healthy development of the new ones." Baron Fukuhara, the Premier, in the last debate on the subject, proposed that a vote should be taken to decide whether or not Christianity should be excluded from the Bill. The proposal was voted upon but failed to secure a majority. Finally, the Bill was withdrawn, on the understanding that it should be recast and then again brought before the House.

Increased emigration from Northern Korea to Manchuria continues. A pleasing feature of this trek is the fact that Korean Christians are carrying the Gospel with them, and, in many cases, are forming self-supporting, self-governing churches on their own initiative.

This emigration is naturally a source of concern to Japan, and the emigrant is apparently a suspect in the eyes of the Japanese authorities. It is to be hoped, therefore, that Christian Koreans will not be caught in the meshes of politics, but will be able to live a blameless Christ-like life.

More than once WORLD DOMINION has called attention to the great and growing importance of Northern Manchuria, Northern Korea and Eastern Siberia. A Russian correspondent sends interesting information of Christian work among Russians on these borderlands, and of the activity of Russian Christians in Siberia and in Russian Turkestan. He pleads for help in producing and distributing literature which could be used not only in these regions but among the twenty thousand Russian refugees in Shanghai.

In a recent letter a China correspondent gives interesting information about Marshal Feng Yu-hsiang, of which the following is a brief summary:

Mr. —— has just returned from a visit to General Feng who received him most cordially. The General may go abroad with him. . . . The powers that be in Nanking are not pleased with Feng. Some of Feng's troubles arise from his strict adherence to plain

living. To live in a mud hut adjoining big official residences is disconcerting to the inhabitants of the latter. Intrigue has produced accusations against him which I believe are false. . . . But Feng is a sick man. . . . The *North China Daily News*, the greatest newspaper in China, is being boycotted. It is banned by the Nationalist Government.* When will the Chinese learn that criticism is not an unmitigated evil?

Marshal Feng Postpones Preaching

A. Mildred Cable

"MARSHAL FENG was sitting in this room a few days ago, discussing the very points that you have just now raised," said my host, as he refilled my tea-cup and placed some more sweet cakes at my side.

I was sitting in the guest room of a friend in one of the ancient capitals of China, where I was held up for a few days owing to the temporary dislocation of the railway system. My host was a man whose intimate association with the work of the Christian Church in China was such as to make any expression of opinion on his part of great interest and weight. Our long conversation had been concerned with the present conditions of China, the position of the foreign missionary in relation to the Church, and the vexed question of what his immediate contribution should now be to that Church. "The Marshal is very approachable," he continued; "he begged me not to treat him with ceremony, but to speak out my mind as man to man. I seized the opportunity to enquire what was his present attitude towards Christianity, for, as I expect you know, many have said that he is no longer a follower of Christ. He was obviously glad to answer my question and did so by asking another. 'What reply was given by Jesus to the disciples of John when they came enquiring if He were the expected Messiah?' I, of course, replied: 'The blind receive their sight, the lame walk, the lepers are cleansed. and the deaf hear, the dead are

* This ban was removed early in June.—Editor.

raised up . . .', whereupon he said : ' Exactly, and I desire my Christianity to be judged by the things I do. It is so easy to say : " I am a Christian," but to BE one, that is the need of to-day. I know it is freely said that I have recanted. So be it. If my actions belie my profession then my profession is of little value.'" My friend added : "We Chinese Christians all feel this to be the hour for action, and for the postponement of preaching."

As I left the railway line and took my long cart journey through those provinces of inland China which come under Marshal Feng's jurisdiction, the slogan " Postpone Preaching " met me everywhere. Passing through the lines of his Nationalist Army I noted that its treatment of the people was a magnificent contrast to the conditions which obtained under former military rule. I saw soldiers giving bread to the needy, helping travellers in distress, and dismounting to assist peasants whose beasts were in difficulties. I rejoiced in spirit to see such evidences of mutual good will in a country where brotherly love has been strictly limited to the members of one's own family.

The incidents of this journey afforded frequent opportunity for conversation both with men in the ranks and their commanding officers. The strength of their leader's personality was manifest in the uniformity of outlook among his men. It was always that of the Scripture quoted above, but never a mention of the final dynamic clause, " To the poor the Gospel is preached." There was everywhere evidence of a wave of altruism, inspired by which the officials were energetically widening streets and building markets where the peasants might sell their goods unmolested. An army of road-makers was busy opening up communications between the rail-head and far distant provinces. Even the reluctant farmer was being coerced into planting trees from which his progeny, and not himself, may derive a dimly discerned benefit. Officers and privates of the Nationalist Army are curiously energetic in furthering every philanthropic effort. Model prisons, industrial schools for reclaiming outcasts, homes for the aged, and shelters for the destitute, were going

up in all the larger towns. The walls of every city and village bore plastered spaces on which were written moral maxims intended for the enlightenment of the populace, realistic frescoes which showed forth the evils which follow opium-smoking and foot-binding. At every city gate an engraved stone tablet declared the determination of its citizens to resist any tyranny on the part of officialdom, or overbearing conduct from the military.

The laws of hygiene, the benefits of early rising and hard work, and the value to the community of agricultural labour, were impressed by means of pictures and epigrams. Sun Yat Sen's "Three Principles of the People" is elaborately taught in special schools, forms the subject of public lectures, and is quoted continually as the quintessence of political wisdom and the solution of all social problems. The only quotation from the Scriptures which finds universal favour with the authorities and which appears in enormous ideographs on the city walls is Paul's saying: "If a man will not work neither shall he eat."

Such energetic efforts towards reform might be expected to result in China becoming a model country and an example to all Eastern nations, were it not that good intentions fail to attain their ends by reason of the frailty of unregenerate man who, loving not the Lord his God with his whole heart, finds himself unable to obey official orders to "love his neighbour as himself." Money designated for relief of the starving and afflicted is constantly diverted to other uses. The model prison presents an immaculate frontage and its cells may hold a few selected prisoners, but the pestilential old city jail is still crowded with men shackled in iron chains, dragging out a miserable existence and dependent on the charity of relatives for food. The People's Hospital is an imposing building, but it has neither doctor nor patients, while the Industrial Home for the Reformation of Beggars never seems able to receive those who are most in need of its protection.

On every side the people are confronted with exhortations to social reform, but with no example such as would encourage them to carry such reforms into effect.

Most of these incentives to philanthropy may be traced to the personal influence of Marshal Feng, who does all in his power to impress on each official whom he meets the urgency of personal economy, simplicity and hard work. He has so far succeeded that, whereas, a few years ago, it was customary in the provinces which he now controls for the Mandarin to wear satin clothes and be carried in a sedan chair, at the present hour he wears a blue cotton coat and carries out his business on foot. It is said that many a magistrate has been called to order by a stinging box on the ear and a peremptory command to eat more sparingly and to make his wife sweep her own room, wash her own clothes, and dispense with the services of her slaves.

It is not to be expected that the Christian missionary should, at such a time, be exempt from the demand to produce his credentials and declare in what practical way the community is benefited by his passion for preaching. He would be a foolish and opinionated man who resented this enquiry and the opportunity which it affords for a review of his ministry, and its intrinsic value to those whom it touches. Honest self-examination, combined with reflection on the laws of cause and effect in this social upheaval of China, bring to light the following facts :—

1. The very men who are foremost in instigating reforms, *and in carrying them into effect,* are those who through the foolishness of preaching have come to know the power of God unto salvation.

2. Any reformation which is to be permanent and valid must begin by the rectification of the individual and not by coercion of the masses.

3. This rectification is only established by the illumination of the mind consequent on the release of the spirit from spiritual bondage.

As I reflected I saw that to the omission of the final clause of Christ's message to John : " To the poor the Gospel is preached," and to the popularity of the slogan " Postpone Preaching," may be traced the secret of the reformer's heartbreak over the sorrows of his people, of

his failure to realize in action his own ideals, and of the collapse of his heroic attempt to bring sight to the blind, strength to the weak, purity to the defiled and life to the dead. If preaching is to be postponed until lines of communication are opened up, food supplies adequately organized, model prisons in working order, and beggars converted into law-abiding citizens, then its hour will never come.

Meanwhile the unequivocal command of the One and Only Potentate stands unchanged:

"Go into all the world, and PREACH to every creature."

Torture of China's Turmoil

IN many parts of China the distress caused by the fighting, banditry and general turmoil of recent years amounts to torture. Mr. W. W. Simpson, of the Assemblies of God, writing an appeal for help from Kansu some months ago, painted a picture of distress in that Province which could not be matched to-day in any country in the world. "Nearly a million people, driven from their homes by the rebellion or else because unable to pay the excessive military taxes, wandering hither and thither in search of food and shelter, thousands dying helplessly by the wayside, or in desperation joining the numerous bandits in pillaging villages, towns and even walled cities, constitute a tremendous drain on the food supply. The extortionate military taxes reduced thousands of people to penury, and disheartened multitudes from producing anything. People preferred to loaf, beg or steal rather than have everything produced taken by the tax-gatherer. The incessant wars caused utter stagnation of business and raised the prices of cloth, cotton and other materials so that multitudes are half-clothed and many children are naked. The terrible drought of this year, coming on top of all these other calamities, has produced a situation of indescribable horror."

It is a pity that so many Chinese and other speakers dwell in a world of illusions about economic facts, and talk of China's troubles as the outcome of foreign intervention and exploitation. Foreign intercourse has been in the main of great benefit to China. In its ultimate analysis, trouble the world over will be found to have moral and spiritual origins.

A WORLD DOMINION correspondent, writing of this same area,

tells of "the anguish of the suffering populace which has left its tragic imprint on the faces of men and women who walk the streets as those who dream, and fear to face the horrors that the light of day may reveal. The full toll of the murders is estimated at one to two hundred thousand victims."

A Chinese correspondent of the *Peking Leader* writes: "On a background of destitution, caused by prolonged civil war and unchecked banditry, is superimposed the effects of mal-administration. Over-taxed and heavily burdened by private and public debts, thousands, nay millions of our people have been further afflicted by failure of crops through the ill influence of a host of natural abnormalities. These include drought and flood; hailstorms and earthquakes; insect pests and epidemics. . . .

"The high price of grain and lack of it even at high prices compelled the people to use food substitutes. Samples of these have been sent us. Some of the substances that are used are such that no sensible being would believe to be edible by human beings. Roots of plants and greens of all kinds distinctly belong to the delicacy class. Even a wealthy family is cooking grass for food. Among the less likely ingredients used are straw, cotton seeds, acacia beans, chaff, clay, pumice stone, etc. As an old lady remarked to one of our investigators, this is but 'to fool the stomach.'

"Sale of children is a common practice in the famine area even at its early stage. Their prices range from one or two dollars a head to nine or ten dollars. It is said that the motive prompting parents to give away their young is not so much for the few dollars that can be realized from each child as to give the child a chance to live under somebody's care. Cases are known wherein the children pass hands without involving passage of money. . . .

"Suicide is quite common in bad regions. No more than a week ago cannibalism was reported from a district in Shensi."

A Holiday for the War-Lords

NANKING has appointed Yen Hsi-shan of Shansi and Hsueh-Liang of Manchuria to command against Feng. But although the latter has been raiding Soviet consulates and has seized documents which may implicate Feng, a northern federation, composed of Yen, Hsueh and Feng, against the south is not impossible. According to information sent by a WORLD DOMINION correspondent, Feng is showing symptoms which point to either heart or kidney disease and Yen proposes a trip abroad with Feng, who says: "It will be a pleasure to take your hand and wander with you." A Chinese paper suggests a holiday abroad for all the War-Lords!

Taking a Census in a Chinese City

By One who Helped.

FOR the first time a census on modern lines has been taken in this city. To the Western mind the methods employed are as interesting as they are unusual.

Two weeks beforehand, every house in the city received a printed notice to say that a census would be taken on the fifth day of the twelfth moon. This however had little effect, since at least ninety per cent. of the inhabitants cannot read, and paper is always useful to paste up holes through which the winter wind is blowing. At the same time the police circularized and visited all the middle schools in the city asking for their help in the matter, suggesting that the students should divide up into groups of three to visit the houses on the appointed date. Most schools were only too glad to assist in this piece of public service, and students and teachers formed themselves into small groups. The leaders of the groups were then summoned to a meeting in the city, where the system of census-taking was explained, and detailed instructions were given. A certain number of streets and houses were allotted to each school, usually near by, and these the groups divided out among themselves, each group receiving about forty houses. Every student was presented with an "examining officer's badge" and a set of written instructions.

In the meantime the houses had again been circularized by the police with a longer paper, explaining the whole system in more detail. On the afternoon before the census-taking day each group of students set out to visit the houses. They bore with them sheaves of papers to be filled in. As they entered each house they had to explain who they were and what a census was; they then had to listen to anxious questions as to whether this was not merely an attempt to number the male heads in the city for conscription, or to search for Communists and hidden

arms, or whether it was really only another of the mad tricks of this new-fangled Government, for " such things were never done in the days of Confucius ! " When all were pacified, papers were produced and the occupants were persuaded to fill in their names, ages, occupations and illnesses ; more often these particulars had to be filled in for them, since no one in the house could read or write. Finally everyone was exhorted to remember that between 5.30 a.m. and 7.30 a.m. the next morning the census would be taken, when no one must obstruct the law by refusing to open the door, and all must rise out of bed to have their heads counted.

At 4.30 a.m. the next morning the city rang with syrens, and soldiers could be heard on the streets calling for passwords, since strict martial law was proclaimed and no one might stir out of the house till all was over. Our school bell rang, and staff and students crawled out into the raw, dark morning to fortify themselves with dumplings and tea before setting forth. The streets were practically deserted except for other groups of students hurrying in various directions with their badges and lanterns. The group to which I attached myself turned down a small lane opposite this school. Here were hovels such as no sanitary inspector in England or America would think fit even to house a pig ; yet they contained whole families of human beings. Every door was closed and there was no sign of life. We knocked loudly on the doors, calling out : " Open for the census inspectors, open the doors ! " Then creakings and groans were heard from within. The wooden planks of number one were pulled open and we entered a tiny, low matchboard and matting lean-to with one room, if room it could be called, for it was nothing more than a shelter from the biting wind, with no window or chimney, while the many cracks were blocked up with bits of rag or paper. Here was little else than one bed from which an old man, half-blind and coughing, had just arisen. Yes, he lived alone ; no, he had no business ; yes, he was certainly ill, and we were obliged to cut short the description of his symptoms as we collected his papers and hurried on to the

next house. This was an exactly similar lean-to, if possible even more miserable, for it housed two old sisters, bowed and wretched, whom we had to get out of bed and persuade to find their police paper ; we left them asking us piteously for rice, and, fixing a certificate of examination on their door, we passed on to number three.

This was hardly a house, a rabbit-warren would be a more fitting name ; it reminded me of nothing more forcibly than of Victor Hugo's description of the labyrinths in the under-world of Paris. This ramshackle building housed nineteen families, each living in one room, each separated from the next by a bamboo mat or a curtain or a plank ; narrow stone-paved passages, in which stood pools of stagnant water, led from one part of the building to another. There were no windows or ventilation in the whole place, and the atmosphere and stench are better imagined than described. Down these evil-smelling corridors we stumbled with our flickering lamp, falling over pigs and rickshaws and knocking on every door, calling out : " Open for the census inspectors ! " Within each room we found the barest minimum of goods sufficient to keep life in existence : a curtained bed holding the father, mother and several children, a minute cooking stove made of wood and mud, one pan and some bowls and chopsticks, sometimes a table of odd planks and even a stool, nothing more, except possibly a tin washing bowl with a broken comb and an old rag which did duty for all the family. Sometimes we would ask for a son and his wife, and there would be a creaking in the rafters overhead as a young man and woman would lower themselves from the hole they had made to sleep in, between the boards and the roof. In one of these families a poor half-witted fool crept down to blink at us, and in others, obviously dying people were unrolled from the common bed.

And so on, through all our forty families, until we felt appalled that so much squalor and misery could exist at our very gates. Yet these people do not count themselves the very poorest, they are not yet beggars. In most families, one man would be earning, perhaps as a rickshaw puller

or a seller of vegetables, tramping the streets from early dawn or pulling men to and fro and thereby getting perhaps $7–12 (Mex.) a month (14s. to 24s.). Out of this he would have to pay about $1 (2s.) a month for his one-roomed hovel, and with the rest he would support his wife and an ever-increasing number of children, not to speak of indigent relatives.* In this district perhaps the very least one can spend on food without losing one's strength is $2 (4s.) a month, and that means a monotonous diet of rice and bean-curd, little enough for those who are working hard all day. Where then is money to come from for coal to cook the rice, for shoes and cotton-wool clothes in this bitter weather, and for the endless illnesses that fall upon men and women living under such circumstances? In every one but about two of the families that we visited there were people ill, nearly all with some form of tuberculosis. The hospitals here report that at least fifty per cent. of the population die from this disease, but among the poor, and the great majority are too poor to attend hospitals, the figure could easily be put at seventy or eighty per cent. They know of no remedy; they die like rats in a hole; and having once seen the holes one wonders that any survive.

Two years ago this city suffered terribly at the hands of the Communists, many of the well-to-do losing all their possessions, while others, often scholars and officials, lost their lives. One is not surprised. One only feels astonished at the solid goodness of the mass of the Chinese people which restrained the whole under-world from rising up and joining in that reign of terror. Yet, except for the few noisy ones, they seem to have little hatred or dislike of the rich—at present. Exactly opposite the doors of their hovels is our school, with its big garden and space and light and air in abundance and rooms that would house comfortably more than fifty families and not be overcrowded judged by their standards. Around them are the houses of the rich, where money is spent lavishly on feasting

* In this particular area we found that only 46.7 per cent. of the population were earning regularly.

and entertainment often without a thought of the poor. Yet the people themselves are wonderfully cheerful and are sustained by a philosophic fatalism, bred by long suffering under such conditions. Even in such extreme poverty they are amazingly kind, honest and generous among themselves. But if we call ourselves by the name of Christ, we are bound to face the question as to how long we can continue to live in comparative luxury and affluence while our brothers and sisters for whom Christ also died are deprived of even the barest necessities and decencies of life.

Paint Him Better

A RUSSIAN artist who had completed a painting of "The Last Supper" showed it to Tolstoi, whereupon Tolstoi, pointing to the central figure, said to the painter: "You don't love Him." "Why!" said the artist, "that is the Lord Christ." "Yes," said Tolstoi, "but you don't love Him or you would paint Him better."

The Tribes of the Great Shan Race*

THE tribes of the great Shan or Tai race not only occupy the Shan States of Burma, in which connection we usually hear of them, but are also the main tribes of Siam, French Indo-China, and of a large part of the Yunnan Province of China. Their number has been variously estimated, some even putting it at twenty millions. More than half of them are at present completely beyond the sound of the Gospel. The American Presbyterian Mission works among them in Siam, and has recently opened a station among them at Kianghung in Yunnan.

The American Baptist Mission of Burma has also a station in Yunnan at Bana Village (Mong Lem). Last year 4,629 were baptized, and there are now one hundred and seventy Christian villages among them with a Christian community of 16,370. In the following article Dr. Rees gives some account of what the China Inland Mission is doing among these people.

* See Chapter IV, page 45, of *Christian Progress in Burma*, just published by the World Dominion Press, price 2s. 6d. and 3s. 6d.

Among the Wild Tribes of South-Western China

D. V. Rees

THERE are crowns in glory to be won among the mountains of South-Western China, and plenty of work and joy and hardship in the winning of them.

Among these mountains are to be found scores of primitive tribes of varying dialects, customs and dress. The origin of most is doubtful, the remainder seem to be the northern branch of the Shan or Siamese race. They live among the mountains because they have been forced from their former fertile possessions in the lowlands by the Chinese, who are now the landlords even of these non-productive uplands.

Once I travelled to a conference for two weeks through Chinese territory, with a company of these people, all of whom were Christians. As soon as we entered a Chinese city they would suggest an open-air meeting. An open-air meeting! What a suggestion to come from those whom the Chinese regarded as wild men! How the Chinese would gather and stare, I thought, and so they did; such a thing was unheard of, and it was bruited far and wide. Soon a crowd gathered, such a crowd as one can only see in China. Said one as he stood up to speak in his tribal costume: "Five years ago I was a wild man living away among the mountains. Now I do not fear to come into your city. Formerly I would not come near you, except for barter, now I can address you publicly. I had never seen a book and I could not read a character, now I can read to you from God's book in your own characters. I had no manners and my hair was like an eagle's nest, now you do not see much difference between myself and yourself." So he exhorted them, pointing out what God had done for him.

In 1927 I was left alone at our station by the evacuation of foreigners to the coast. The hospital had to be closed,

and this gave me an opportunity for an extensive journey among these tribespeople. This was done with the aim of getting a more exact idea of their medical needs and how they could best be met. Perhaps some of my readers may know that outside the city of Anshun, Kweichow Province, where this work was started, there are thirteen foreign graves where rest the remains of those who have endeavoured to carry on this work. On one of these graves is written in English and in Chinese: "J. R. Adam, the Apostle to the Tribes of South-Western China." To him belongs the privilege of having initiated this work. Often and often have I heard from the lips of the Miao themselves how they first heard the Good News.

Like so many other people in the world, these Miao tribes have been expecting the coming of a great one who was to be their king. Just at or about the time of Mr. Adam's arrival in their district certain local conditions had convinced them that the time was ripe. One day some of their number came to their central village saying that they had met a big white man on a fine horse, who (wonder of wonders) did not treat them as they were always treated, but with courtesy and kindness; furthermore, he invited them into his fine house, gave them seats, offered them tea, and even tried to teach them a few sentences from a book. Thus the news was noised abroad that their king had come. I need not go into details about those who fell away when they found that Mr. Adam would not be their king, but that he wanted them to follow another King called Jesus. Thousands, however, stood firm and followed. Then the hospital in Anshun was built which was to minister to their medical needs, and Dr. Fish was their first doctor; later I became his colleague.

Let me give you an account of itinerant medical work among these mountain tribes. Suppose that you are travelling with us and we are nearing a village called Dry River. Suddenly it comes into view, perched on the top of a rock. All the villagers have come out, and they are looking up at us, for we are higher than they. When they catch sight

of us they wave and begin to sing. I heard two companies singing responsively to each other one day, one group from the top of a peak to the other in the valley; the first were singing, "Whither pilgrims are you going?" the other, "Shall we gather àt the river?" The streets of this village are freshly strewn with bracken in honour of our visit.

That night we have a marriage, a feast, and a service out in the open by moonlight. Next morning we hold a clinic and do vaccinations. The evangelists arrange the patients so that there is no confusion and they come in turn. Pills and powders and ointments are dispensed according to need, dressings are done, then the surgical cases are classified. Eye operations are done on the spot (you ought to see the operating theatre and the onlookers); the more serious cases are sent into hospital to await my return.

Two Chinese come in with the rest; one is an old man, who has been attacked by robbers; his arm is broken and he is fearfully cut about. We dress his wounds and put his arm in splints; then we give him directions about after treatment. Imagine it! there is nothing else to do for he lives too far away from the hospital. The other is a varnish collector who probably has gastric ulcer; he receives treatment, and then we get some lessons on cutting the varnish trees aright.

The next place is called Rat Village, and the same services, clinic, and singing await us. At this place they are fine singers and kept it up all night, so that we did not get a wink of sleep. The next morning we climbed the mountain at the back, which seemed to be supported by the most wonderful natural pillars. A group awaiting us further up the path greets us with a fine gift of turnips which most of the party immediately proceed to eat.

In the house near by there is a blind girl, would I go and see her? She has not walked for years; it would be impossible in these fastnesses. Her elder brother carries her into the light. No operation possible is the verdict, but how difficult it is to make them understand. "Why?

you cut so-and-so's eyes and he can see now, why won't you cut hers ? " They cannot believe that eye diseases are of many kinds. One cataract case I send into hospital, and also a tubercular hip and spine.

Eight miles is said to be the distance to our next stopping place ; already we have walked smartly for three hours, and we are not half way yet. We console ourselves by saying laughingly that the " surveyors " have probably made a miscalculation, and we press on. We pass a kind of wild cherry tree, but it does not detain us long, as we find that the fruit is rather bitter. It is a different story when we come to a bunch of large non-prickly blackberries ; but already distant peals of thunder warn us of an approaching storm. As we go along the evangelist points out the spot where some travellers were murdered not long ago. (What followed next I must keep to another time, as I want to take you quickly on to the next village. We met bandits, but were delivered in a most unaccountable way.)

The rain was pouring in torrents by this time and we ran for it, but in the end we had to take refuge in a cave. Here the Miao evangelist shows us his knowledge of Scripture by giving us a lesson on the Flood and reminding us of the Lord's words : " As it was in the days of Noah. . . ." At dusk we arrived, wet to the skin. Medicines and instruments have taken up the room that a change of garments would have occupied, so that night I have to speak to a crowded house in my pyjamas, nobody knows except my companion, Mr. B. ! I could not be certain of what he wore ; anyhow such trifles never worry these keen audiences ! They are packed like sardines, so tightly that nobody can sit down. The meeting began at 9.30 p.m. by my watch, and they stood for several hours.

Next morning is the clinic. The most common troubles that one meets with are all sorts of eye conditions, tuberculosis, syphilis, injuries, burns, tropical diseases, all forms of malaria, and general surgical conditions such as one meets with at home. Once, when operating on an acute suppurative arthritis of the knee joint in little better

than a Miao hut, my anæsthetist fainted right off on the spot. At another time, after doing a plastic operation on a little boy's hand (the fingers were contracted down to and adherent to the palm, after a burn) the patient had to follow us on our journeying day by day, on his father's back. But the man who carried the medicine had a fall and broke the bottles containing the solutions. How was I to continue the dressings? But one quickly adjusts oneself to one's environment and so these minor difficulties are overcome! Our most difficult problem is caused by the constant fighting and brigandage; so many of the soldiers and civilians who come to us with their wounds are frequently attacked by tetanus; however, the Chinese respond very well to antitoxin; their resistance seems much greater than that of folk at home.

Cancer is taking its toll of these tribespeople. I nearly lost my life through scratching my hand when operating on an old Miao woman with a sloughing cancer. A rigor and a temperature of 105° about four hours after convinced me that something heroic had to be done, so the whole piece was snipped out with the scissors. It hurt, but my temperature fell at about 2 a.m. the next morning.

One would like to say a little on the medical methods used by the non-Christians themselves, but they are mostly so revolting that they could not appear in print. One day perhaps such things will have to be written, even although they shock us. Too frequently heathenism is painted another colour than black by those who do not know it. We want others with the courage of the writers of *Mother India* and *Things as they Are*. We ought to know some of the depths to which heathenism can drag a people, and realize that all the beautiful and good that we enjoy comes from Him Who is the truth and the light of the world.

And so we arrive at the conclusion that these tribespeople ought to have a hospital for themselves alone, not in a Chinese city, but away in their own fastnesses. There are dangers, of course, that of brigands being the greatest. But have not hospitals in cities been looted? One would

have to dare this for the Lord's sake if their need is to be met. There is a praying band in a place called Kopu which for the last five years has not ceased weekly to pray for a hospital. There should be a central building or buildings, built in part by the people themselves. Every village that wants a local dispensary could put up a suitable room and these could be visited when necessary by the doctor ; most cases can be treated on the spot but some would have to be sent into the central hospital. The cost of this would be borne by the people themselves apart from a little foreign help.

Where are the men who want to be as keen in winning these crowns as others are in laying up treasure on earth ? If any such wants to be approved " in that day " let him come forward now.

Work and Play Among Lepers

ROBERT G. COCHRANE

OH yes, lepers can play, and the more they play the better it is for them, because physical exercise is the very best medicine that one can give them.

On Saturday afternoons—if the football is not burst, for they are very hard on balls—we get up a game with them. On the last occasion the game started with the doctor sahib against the rest, but the rest were too much for him !

Lepers, like other people, are sometimes very tiresome. Why should they not put on dirty bandages, they think ; dirt, they would say, never killed anyone ! However, after they have seen the doctor set to work and wash the bandages himself, they do not again refuse to wash them.

I am writing from a small leper home where I am thankful to say we do not have many emergencies, because a church is not the best operating theatre nor the ordinary bed the best operating table. However, a tracheotomy had to be done recently. The sterilizing was of necessity primitive, no surgeons' gowns, no adequate sterilizer, and sterile cloths for the operation area could not be had. Fortunately, no sepsis occurred. The operation was done only to relieve intense suffering ; there was little hope of prolonging life. When the man

died I was at least thankful that the end came mercifully and peacefully; the heart just stopped and the man quietly went to sleep. This was a great contrast to the slow suffocation which had been taking place.

It is a great privilege to do this work and to experience the joy of telling the leper the wonderful story of His love Who touched the leper and died to save him.

Quack or Physician

A MINISTER of the Gospel ought to be one of Christ's making if he would pass for one of Christ's ministers. That minister who is not the model of his doctrine is a babbler rather than a preacher, a quack rather than a physician.—*William Penn.*

The Sulu Archipelago and its People

JOHN A. MACMILLAN

YEARS ago, in boyhood days, the writer remembers being attracted by a large, coloured, operatic poster, bearing the title: "The Sultan of Sooloo." The impression left upon his youthful mind was that of a fairyland and a mythical character. But the Sultan exists in reality—a stout, courteous and affable gentleman, clad, with the exception of a fez, in Western dress. His domains, over which he no longer rules, have ceased to be a place of mystery, although they are intensely interesting.

The Sulu Archipelago stretches south-westward for over two hundred miles from the Island of Mindanao almost to Borneo, and consists of a number of associated groups, comprising in all about three hundred islands. The inhabitants are members of the Moro race, a handsome and active people. Originally warlike and aggressive, they were never subdued during the centuries of occupation of the Philippine Islands by the Spaniards. These intruders

contented themselves by walling some of the ports, and by building blockhouses to hold in check the attacks of the natives. These walls and blockhouses still remain.

The Moro race, of which there are several tribes or divisions, each speaking a different dialect, is Muhammadan in religion. The name results from that fact. When the Spaniards, under Magellan, first reached the Islands in 1521, tribes holding the Muslim faith were encountered. They accordingly called them Moros (or Moors) since the Moors, with whom they were familiar, and who had at times overrun Spain, were of the Muhammadan faith, and were not unlike these people in colour and appearance.

Of the Moro tribes, four are in the Alliance Mission Field in the Southern Philippines. The Tausugs and Samals inhabit the Sulu Archipelago, and the latter are scattered also along the coasts of Zamboanga. The Yakans are largely confined to the Island of Basilan, which, although geographically a part of Sulu, is politically joined with the Province of Zamboanga. The Maguindanaos are in the Province of Cotobato. In Sulu also are found the Bajaos, who are practically the gypsies of the race, roving about from place to place in boats, and speaking a dialect of their own.

These tribes number about half a million. For Sulu the census of 1928 gives a population of one hundred and seventy thousand, but the late Governor of the Province stated to the writer in 1927 that a more correct estimate would be something between two hundred thousand and two hundred and fifty thousand; this statement was confirmed by the supervisor of education for the Province. Basilan contains about sixteen thousand Yakans and four thousand Samals. There are at least two hundred and fifty thousand more in Mindanao Island, of whom one hundred and twenty-five thousand are in Cotobato. Exact figures are impossible to obtain as yet, the provincial officials acknowledging their ignorance of their own territories.

Dr. Saleeby, who has given considerable study to the Philippine peoples, considers that the year 1380 may be

taken as the probable date of the introduction of Muhammadanism into Sulu. Before the arrival of Muslim teachers the natives were not united, but were probably divided into small tribes, as are the pagans in other parts of Mindanao. Seventy years later we find the first Sultan, Abu Bakr, established in Jolo. The introduction of a common religion and a common government gradually welded together the Moros, and separated them from those of the Filipinos further north, who were under Spanish dominion. A number of attempts were made by the Spaniards to conquer Sulu and the Cotobato Valley, but these were unsuccessful. After 1663, no further attempt was made for more than a century. During this period frequent piratical raids were made by the Moros against the northern islands, and large numbers of captives were taken. To prevent these raids, the Spanish occupied the Sulu Islands, walling cities and building blockhouses. In this way, while the Moros remained unsubdued, the spread of Islam into the other parts of the Philippines was checked, and the Muslim religion is confined practically to the Provinces of Sulu, Cotobato and Lanao.

Among themselves the Moros have distinctive dresses, which are often most attractive. There are few parts of the world that can produce a more brilliant spectacle than a gala day among the Yakans of Basilan. The ordinary costume of the men is made of a reddish cloth, woven into cubist patterns. Blouse, trousers and turban are of the same material, the trouser legs being gathered into a pair of rough leggings peculiar to the Yakans. The hair is long and often tied into a knot. In spite of dirt, the whole effect is picturesque. At weddings or feasts the best robes are brought forth, and the effect is very striking. The women, who are usually plainly attired, blossom out into the most vivid colours. A close-fitting bodice, open at the breast, with bright borders and rows of gold buttons, and a coloured skirt or trousers, with an attractive scarf draped over the shoulders, make a very pleasing impression, especially when combined with regular features and bright eyes, for some of the Moro damsels are undeniably pretty.

Headgear varies among the men. The red fez, with its religious significance, is still much used. Turbans of all kinds, from plain white to gaily coloured, and of all sizes from simple to voluminous, can be seen. The belt is broad, and a source of pride to the wearer. It is often elaborately decorated. Another distinction is in the form of the trousers. Those of some classes are black and skin-tight, with buttons down the side from waist to ankle; of others, broad as it is possible to make them, and of extreme shades of colour. I have seen on the streets two men walking together, one wearing trousers of a bright pink silk, and the other of an equally loud green. Over the shoulders there is thrown a scarf, not unlike a Highland plaid but of thin material.

Moro women are skilful weavers. They express their ideas usually in bright shades, but the patterns and colour combinations are attractive. Since the invasion of western ideas, they have adapted their work to suit the new market. Table and cushion covers, runners, purses, handbags and similar articles are more recent productions.

The Moro men, especially in northern Mindanao, have some ability in gold and brass work, articles of their workmanship commanding a good sale at fair prices. It must be admitted that the metal designs are not varied to any great degree, while the finish is often a little rough. The men were better as fashioners of weapons of war, though this occupation has practically fallen into disuse, the Government regulations forbidding the carrying of weapons.

Another occupation in which the Sulu Moros especially excel is that of small boat-building. The *vinta*, their principal craft, is hewn out of a single trunk, and equipped with outriggers to preserve its balance. These *vintas* are often beautifully shaped and have very fantastic carving at the prow and stern. The boatmen are proud of the appearance of their little craft, and are fearless sailors. To see a *vinta* speeding along with its great, square, ornamented sail open to the wind, is a stirring sight.

Navigation through the Island Group is difficult. The winds and tides, passing among the island channels, produce

in some cases dangerous whirlpools. Often at the change of the tides the water runs with great speed, and it is difficult for an ordinary launch to make headway, unless the engine is very strong. The many coral reefs constitute another source of danger, some being just below the surface of the water. The strength of the tide-rips can hardly be understood by those who have not seen them, but the beauty of the sea-bottom, with its fantastic growths of coral, sponge and plant, with its bright fishes that dart in and out like gay birds through a submarine forest, is worth braving danger and going far to see.

The Tausug Moros of Sulu are farmers and warriors. Although now yielding obedience to the firm hand of Uncle Sam, they have not departed from their old habits of thought, and it requires little provocation to rouse them into demons, fierce and fearless of death. Especially is this true in the centre of the archipelago, where outbreaks have not been infrequent. At the time of writing, a Datu (chief) in the Cagayan group has been giving trouble and some blood has been shed.

One or two incidents narrated to me by the supervisor of schools in Sulu will serve to illustrate the " gentle and joyous " sense of humour possessed by the Tausugs, allying them to our own forefathers of the days of the medieval tournament. On one occasion he was standing near a group who were discussing him, unconscious of the fact that he was able to understand their dialect. The point of their debate was as to how many strokes of a *barong* it would take to cut him in two. Some of the bolder spirits insisted that it could be done in one blow ; others, that it would take three. Eventually all consented that it could be done in two strokes, as he was not very stout ! Another day he observed a man standing at the door of a house and laughing immoderately at a man who had just galloped past. Wishing to share the joke, he enquired the cause of the mirth. The reply was that the man was thinking how funny it would be to see the head of that man rolling down the centre of the road ! Apparently all their humour is expressed in such terms.

A curse of the Moro race is the habit of chewing the so-called "betel-nut." Among the Filipinos the habit is rare, but the Moros are largely addicts. Of all customs there is none filthier or more degrading. The kernel of the areca-nut is made into a reddish paste, mixed with lime, wrapped in the leaf of the betel vine, and chewed. The naturally good features of the user speedily give way to an enlarged and weakened mouth, habitually open; the teeth become hideously black, and the effect upon mind and body is deplorable. Yet in every market a section is devoted to the sale of this horrible preparation.

No permanent work has as yet been done amongst the Sulu Moros, and the number of converts is so small as to be negligible. An industrial school is carried on at Indanan in the Island of Jolo, under the auspices of the Anglican Mission, but it is not distinctively evangelistic. Others have laboured for brief intervals at Jolo. But I believe I am correct in saying that the settlement of Mr. and Mrs. A. M. Loptson at Jolo is the first permanent and organized attempt to carry the Gospel to these people. The Christian and Missionary Alliance plan to place a second couple in the Group as soon as acceptable volunteers are forthcoming. These missionaries will doubtless be located at Bongao in the southern part, though at first we plan to place them at Jolo for language study.

Two of our workers, Messrs. Loptson and Desterhaft, have completed a general survey of the Group, undertaken with a view to studying it from a missionary standpoint. Starting from Jolo city, they crossed the Island to Parang where they engaged a *vinta* and two boatmen. In this type of craft they travelled for thirteen days, covering more than three hundred miles and visiting above thirty villages on eighteen of the islands of the Group. Throughout the archipelago they found that the Government had established a fair number of schools for the education of the children. On the whole these schools are well attended, but at first trouble was experienced through the superstition and fear of the natives. In one place the inhabitants fled

to the hills in order to avoid having to send their children. This condition is now past, and the young Moros are proving good students.

The long-existent feeling of the Moros against the Filipinos, whom they despise, makes the use of Filipino evangelists, except in rare cases, inadvisable. We are therefore forced to go slowly, very slowly indeed at present. Moro converts, with a real fire of evangelism, are not yet made. We have been told that the time for reaching the Moros is past. But the Lord is able to find and to call young men from even this proud race for His gracious service.

Candid Comments

A MISSIONARY writes as follows :

"One of our biggest difficulties in carrying out our evangelistic policy is that each new missionary comes here full of home ideas, *e.g.*, that each church must have a paid minister. One of our colleagues, a tip-top evangelist, was brought up in English Congregational popeism, and it has taken this missionary nearly five years to unlearn enough to be fit for the planting of indigenous churches. I would suggest that all missionary training colleges should have courses on the New Testament principles which the World Dominion Movement is advocating and which are dealt with in *Missionary Methods, St. Paul's or Ours*, and other books published by the Movement.

"I would like to advocate that our English Congregationalists do more of their own pastoral and ministerial work, and have one minister for a town or circuit. Why should a lot of educated Christians pay a minister to do many things they could do themselves ? What a lot of capable young men would thus be set free for foreign mission work or to go into business at home or abroad as non-professional missionaries, and thus still do their share in world evangelization.

" In a word, why do Christians at home not follow the indigenous church principles, which are necessary for success in the foreign field ? "

Salvation Army Work in the Dutch East Indies

THEODORE H. KITCHING

There are about twenty missionary organizations in the Dutch East Indies. The population is about fifty millions, and is very mixed. The Javanese-speaking peoples number about twenty-five millions, and the Malay-speaking about twelve and a half millions. The Christians (including Roman Catholics, 186,669) *number* 1,376,044.—EDITOR.

IN few countries of the world are the Officers of the Salvation Army treated with greater respect than throughout the Dutch East Indies, and this despite the fact that a little more than thirty years ago two zealous but much misunderstood Salvationists were the only representatives of the Organization in the lovely Eastern Colonies of Holland. Striking for mid-Java these pioneers tried to win converts from nominal Muhammadanism, but their ignorance of the native tongues and their unfamiliarity with the people and the climate created stupendous difficulties against which the little company of Salvationists battled valiantly. With typical courage they plodded on, sometimes winning and sometimes losing, in the battle against darkness and indifference.

One of the early pioneers recalls the beginning of his Army work in Batavia. Anxious to attract attention, he worked out a novel form of advertisement and displayed the result of his ingenuity. The small boys in the neighbourhood immediately became interested, and on the opening Sunday the Hall was filled. Disappointment, however, soon appeared on the faces of the congregation, and the whisper went round, " Where are the elephants ? " The Officer's advertisement, he then discovered, had promised the district an Elephant Display to commemorate the arrival of the Army ! That was not the first unsuccessful Army encounter with a foreign language, but, undeterred by such occurrences, the missionary Salvationists continued their work, often living in dire poverty.

In course of time the Army's policy of adaptation asserted itself. Homes were opened for European soldiers; the service rendered by these institutions called out warm praise from the authorities. Medical work was begun, and the Government began to regard the Army as a possible ally in the task of securing and maintaining the health and peace of the community. In 1901, when disastrous floods created a need for urgent relief work, the Army's help was sought. From this sprang the Beggar's Colony at Semarang. Later, work amongst sufferers of various kinds was introduced, including that which is now centralized in the William Booth Eye Hospital at Soerabaja, and other hospital undertakings.

In 1909 we began leper work in Java, extending to Sumatra in 1915; there are now four leper colonies, at Palantoengan, Semaroeng in Java, near Belawan-Deli in East Sumatra, and at Vondoer in the west of that island. Children's Homes, to meet pressing needs among Europeans and natives, date from 1910. In 1913 a fruitful work was begun amongst the people of mid-Celebes, and during the past ten years this work has made such progress in both the spiritual and social departments (these classifications being for the sake of convenient description only, as the social work is producing gratifying spiritual results), that the Army is now regarded as a powerful factor in the spreading of the knowledge of light and salvation throughout the Dutch East Indies.

Any adequate description of its diverse activities would be impossible within the limits of one article, so, as a more interesting alternative, the reader is invited to accompany the writer on a ten-minute journey westward from East Sumatra, obtaining meanwhile as many glimpses of Army activities as possible.

On the right of the road running from Belawan-Deli (the port for East Sumatra) to Medan, the business and residential centre, is a wooden arch announcing in several languages the presence of a Salvation Army Leper Colony. Through this arch, at the end of a long road running between tide-washed jungles filled with tropical marine and semi-

marine creatures, the spacious green colony is reached. Here, on the tidal island of Poloe Si Tyanang, some three hundred lepers are cared for. Many are Chinese, sent to the colony from rubber estates to which they had been imported on contract. Some of the patients are British Indians and Malays. Men, women, and a few young people, they are committed for life to this place of lingering disease, but they are by no means unhappy, for the Army Officers lovingly tend them, and many have accepted Jesus Christ as their Saviour. The Colony is a complete community with its own leper carpenters, builders, brick-makers, gardeners, tailors, metal-smiths, its shop kitchens, etc. Money is of no value there ; the coinage which caused greed and deception has been replaced by credit books. As the patients are only able to deal at the shop provided for them in the Colony, little difficulty arises from the use of these credit books.

Many of the inmates are terribly disfigured, leprosy having eaten away various members of the body in its cruel progress, but the Officers seek to keep the sufferers happily employed, in order that their days may not become to them an intolerable burden. One of the most convincing witnesses of the power of love amongst these people is the array of weapons, which were used by the Government police once upon a time ; now they hang in the manager's quarters as a memorial to the departure of force and the advent of the rule of love.

A few miles away there is another Army institution which forms a striking contrast to the Leper Colony. It is the white and airy Children's Home in Medan, accommodating a large number of the children of planters and others. Many are Indo-Europeans, children of European fathers, who have fallen in with the common custom of taking into their homes on the plantations native " housekeepers " who can thrive in climatic conditions unbearable to many white women. The upbringing and education of these children, born in the wilds, was an acute problem, especially to men who found their native consorts ill-fitted to train children with European blood

in their veins, until the Army's Home was established. Many fathers pay for the maintenance of the children, and when opportunity offers take them home, sometimes to Europe. Other fathers, however, are less conscientious, and when they quietly try to efface themselves the children are looked after, the Army meanwhile using all its authority to enforce responsibility upon the delinquents. Many of the children are exceedingly intelligent and artistic. They respond to the Army's careful training and become young citizens of great promise.

At the other end of Sumatra is the isolated Vandover Leper Colony, surrounded by jungle, where preparations for considerable extensions are being made as a result of General Bramwell Booth's visit to Sumatra.

Concerning this establishment the General has said: "Nearby in the jungle is a large number of lepers, probably one thousand five hundred, many of whom are starving or dying. What makes their condition so terribly depressing is that many of them are killed by wild beasts. It is said that these creatures will not eat the bodies, but some of the plague-stricken sufferers who have lost their feet cannot run away, and others who have lost their hands cannot climb the trees, so that they are in a terrible plight. I have given instructions for the enlargement of the Colony with a view to taking in at least five hundred."

Passengers landing at Batavia, the chief port for Java, would discover a healthy representation of the Army within a radius of half a mile from the electric line that connects the town with the sea. A Military Home, a Girls' Home, a Corps of European Salvationists, and a Chinese Corps, all invite closer inspection than we can give. In the Girls' Home at Weltevreden, for instance, are several young Chinese girls rescued from traffickers in women, and others saved from dangerous surroundings. Waterloopein is the scene of Army open-air meetings, held amid the crowds of footballers, and with the strains of military bands mingling with the testimonies of the Salvationists. Results are rarely seen, for the listeners are almost wholly Muhammadans, but the Army is proud to think that the

Saviour has constant witnesses in Batavia's chief place of promenade.

The Army headquarters for the Dutch East Indies are situated at Bandoeng on the cool and refreshing mountainous plateau ; they consist of some fine buildings, including the hall of the European Corps and a splendidly equipped Children's Home, where a large family of boys and girls taken from dangerous or poor surroundings are cared for. The child problem is acute in Java. Many belonging to the native peoples are abandoned or neglected, and the Government has again and again expressed its appreciation of the Army's work on their behalf. At Djoeja in mid-Java there is a similar establishment where Javanese children from the tenderest years are cared for. Many were found wandering about the country and sent to the Army Institution by the police.

Semarang on the northern coast of the Island is perhaps the best-known " Army " town in the Dutch East Indies, for on the foothills of the mountains behind the town stands the William Booth Eye Hospital, where Dr. Wille and his staff have cured the eyes of thousands of people of all nationalities, from princes to the poorest of parentless Javanese children. Ignorance and carelessness in the matters of hygiene and personal conduct and the swift spread of disease germs under the tropical conditions has given to the people of Java a high percentage of victims to serious eye diseases, and every day the hospital is thronged with new arrivals. Some are in the most pitiable condition, their eyes being more terrible to look upon than many of the leper patients under the Army's care. Patients from Singapore, Siam, Hong Kong, Manilla, Sumatra, Celebes, and British India, and even further afield, have received treatment in this famous hospital, where Dr. Wille was recently heard to say that he had completed his ten thousandth operation. Attached to the hospital is a thriving Salvation Army Corps composed of the staff of the hospital, patients undergoing long treatment who have sought the Saviour since arrival, and people residing in the neighbourhood.

Some idea of the spiritual power behind the work of the hospital can be gathered from the following fragment from the lips of Dr. Wille, who is regarded as one of the leading eye doctors of the world, and who many years ago gave up all prospects of prosperity in order to teach his " beloved Javanese " the meaning of Christian service.

" Let me tell you an instance of answer to prayer. A young Javanese woman entered the hospital with both eyes quite spoiled by a most malignant disease. She had waited much too long. The vision was gone for ever. The strong inflammation was cured after a time, but then she began to ask about her eyesight, and we had to tell her the truth. Javanese people usually bear their misfortunes with great fortitude but this woman was an exception. She got into deep despair and would not be comforted. Her depression went so far that she began to talk of suicide, and with Javanese people such talk often precedes the deed. I was very much concerned about her and besought the Lord to change her mind. Some few days after she came to take her leave of me and, to my joy, was quite changed and appeared very happy. Something very wonderful had doubtless happened in her heart, for she went away with her mouth full of laughter."

Down in the low-lying part of this town of Semarang is the Beggar Colony, where hundreds of sick and destitute beggars are cared for and taught to make rope mats, etc. Tiny children are there and some ancient folk, who do nothing but sleep all night and all day, so old are they. Many are in advanced stages of syphilitic diseases, and not a few are " simple-minded." This Colony represents the most worthless of human beings, regarded from the world's viewpoint, and yet many of the beggars develop some yearning after God and His salvation, and the Officers with infinite patience teach them as infants are taught.

One of the most imposing of Army buildings in Java is the new William Booth Memorial Hospital, Somabaya. Its widespread activities began with a small Rescue Home established in the town some ten years ago. This work developed and changed somewhat in character until urgent

need called for the erection of the present modern institution with accommodation for fifty adult patients, both European and Javanese. During 1926, two hundred and ninety-three women patients of all classes were nursed through many kinds of sickness, and in the maternity wards one hundred and thirty-one children were born. The majority of the Javanese are unable to pay for the treatment they receive.

Of the Palantoengan Leper Colony with its more than two hundred patients, of the Army Corps establishments in town and country throughout the Island, some in tiny villages, some in great towns, of the flourishing work amongst the Chinese population, of the influence of the *Strija Kreet*, the *War Cry* published in Dutch, and the *Pembeuta Peperangan*, the Malay and Javanese Army periodical, of the extensive prison visitation and the polyclinics (during 1925, 118,000 out-patients were treated at those centres), and of other departments of Army work, lack of space forbids the briefest mention.

This inadequate survey must conclude with a glance at the Army in mid-Celebes, where, for the past fourteen years, missionary work has been carried on with considerable success. The primitive people of Celebes, who not long ago abandoned head-hunting, are an artistic and intelligent race, readily responding to the teaching of Army officers, and high hopes are entertained for the future. A land colony is being used as a new starting place for young people who in Java and other islands have for various reasons required the Army's aid. Celebes is one of the most primitive of Army missionary fields. The people have come under no other western influence and it is interesting in the extreme to note how the Army methods, conceived in London for use amongst the poor and sinful in the East End, are successful with the inhabitants of this remote tropical island.

As compared with a score of years ago, or even half that period, the present condition of the Army's work in the Dutch East Indies stands out in striking contrast. During the past ten years, six new Corps have been opened in Java, and six in Celebes, making a total of forty Corps,

besides eighty Societies and "outposts" (small centres under the supervision of a district officer). A new training Garrison for Officers raised in the Colony is being erected at Bandoeng, and seven new halls are being built in Celebes. Lt.-Commissioner Palstra, who commands the Army's work in the Dutch East Indies, and who has under his direction officers from America, Australia, Denmark, Finland, France, Germany, Holland, New Zealand, Norway, Sweden, Switzerland, and the United Kingdom, together with Javanese, Ambonese, Menndonese, Sangirise, Tamorese, Toradjas, Chinese, Indo-Chinese, and Indo-European officers, is confident of great progress in the future.

Along the Indian Road

MARIE CHRISTLIEB

THE sun was sinking. Through the dust stirred up by bullock carts, and still more by the trampling herds of buffaloes and cattle moving slowly townwards, a white woman was walking along the road. She was returning home after a long afternoon of visiting in Indian homes. In some she had met indignation and malice against neighbours, in some engrossing care for daily bread, in most a measure of interest in the visitor and her words, and in all friendliness and courtesy, shown, according to the pretty Eastern custom, in gifts of flowers and fruit. Garlands of jasmine and marigolds dangled from her arm; as she walked along she bestowed these, in small sections, on children she met; coolie women with baskets of cowdung carefully collected in the wake of the cattle also stopped to ask for portions, and went on with a friendly salaam of thanks, for flowers were beloved by all; but everyone could not afford even the few *pice* the flower seller demands; yet how good to feel the back knob of hair ornamented by twisting in a few white or golden blossoms.

Only a handful of these remained now in the white woman's hands; just enough for one more gift; she looked ahead for another recipient. But dusk was falling; the herds and their guardians had all passed; the road was empty. For a moment she hesitated before turning into the lane leading to the Mission compound, still peering up the road.

Another wayfarer came in sight. A thin, brown boy, naked to the waist, was leading home a strayed goat. He saw her standing at the corner and stared in alarm; dismay gathered on his face as he watched her lifting her arm and beckon to him, palm outwards, fingers curling quickly downwards, the unmistakable gesture that says in India louder than any words, "Come here!"

Full of fear he stood still on his side of the road, evidently longing to bolt, but that was one of the white people over there, dared one disobey? What could she want? She went on beckoning. Timidly he crept nearer, nervously calculating how close he dare come and keep out of reach; his poor thin little body could be seen almost trembling with apprehension as he unwillingly responded to that wordless summons. At last he stood before her, lifting frightened eyes to scan the face of the white stranger.

Without a word the flowers were held out to him. It took him a moment to realize the intention; then his hand moved doubtfully forward. The flowers were dropped into his outstretched palm.

"For you," said a voice.

Then he looked up again. The child's face was transfigured. Rapture shone from his eyes. It was as if the sun had broken through a bank of sinister clouds. The whole of his consciousness could not yet believe the change from apprehension to bliss. The light from his eyes grew and grew; it was as if the frightened little soul behind them was saying, "Is *that* what you meant? I thought—I feared. . . ."

Forgotten are the other events of that afternoon, and of many afternoons, but the glory of that smile of trust with which they parted went down the years with the missionary.

Will it be like that one day for us all? she thought as she walked on. Our unacknowledged terrors, our secret fears, met thus? Is, even now, a Hand beckoning to us, the intention of which we persist in mistaking?

"As though God did beseech you. . . ."

World Survey

THE second article on *Arabia* has unavoidably been held over. Another Survey of *Central Asia* will soon be published. This will be followed by an important volume on *West Africa*. Surveys of several other countries are in prospect to add to the twenty-five countries already described in the World Dominion Survey Series.

Startling Facts and Perplexing Questions in Burma*

ALEXANDER MCLEISH

A SURVEY of a whole land and of all the missionary activity which is carried on within its borders presents the problems affecting individual missions in a new light. It gives a balanced view of the importance of various activities in relation to the primary objective. Burma presents us with many perplexing questions. Mere figures do but little here to give any adequate idea of the present situation. Nearly three quarters of the population are Burmese Buddhists, and one hundred years of missionary work among them has made but little impression; what success there is has been achieved mainly among the lower orders of Burmese society. Nine thousand out of nine million are Christians.

The majority of the population of Burma live chiefly in the villages, where missionary efforts have been very weak. There are resident Christians in only 1,767 out of the 35,005 villages, and these Christians are drawn mainly from among the Karens and other races. This problem of rural evangelization is a serious one. The present Survey shows that it cannot be approached by the spearhead of the non-Christian school, and this whole question of the education of non-Christians comes under review. The startling fact is revealed that more than half the pupils of mission schools are non-Christian, and much more than half the Christian villages have no school at all.

Extensive rural evangelization seems to be the only solution. In these immense village tracts there are only twelve mission stations. The concentration of missions in cities filled with a miscellaneous population of Indians, Chinese, Burmese, and others, does not help much in the evangelization of the rural areas. When two, three, five and more societies are found in the same town, an observer begins to ask difficult questions.

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* *Christian Progress in Burma.* A Survey, published by the World Dominion Press, price 2s. 6d. and 3s. 6d.

Apart from the Burmese problem there are twelve language groups comprising one hundred and twenty-one dialects. Nearly nineteen-twentieths of the Protestant Christian community of 192,029 is drawn from the Karens alone, who represent one and a quarter millions out of a population of thirteen millions. Work is only beginning among the other races. Probably ten per cent. of the Christians are from Indian races (Tamil, Telugu), five per cent. from indigenous races (Shans, Kachins, Chins, etc.), five per cent. from Burmans, and the remainder are from the Karens. The disproportion of this can be realized at a glance. The missionary force has been growing steadily, there being now 351 European and 3,538 native workers. The Europeans are concentrated in fifty-one places, of which twelve only are villages. Schools seem out of proportion to this staff, numbering 1,012 with 54,744 pupils for the four chief missions. There are five hospitals and fifteen dispensaries. In 1926, the latest date for which comparative figures are available, there were two Protestant orphanages, while the Roman Catholics had sixty-five.

This so far as figures go represents the general situation.

For this work seven societies are responsible, but many areas are unoccupied by any mission, especially in Upper Burma. *In all, half the Government districts of Burma proper are practically unoccupied.* In the great horseshoe mountainous frontier west, north and east, occupation is still only slight. There is no work among the one million people of Arakan. Among the Chins, Kachins, Shans and many other races there are about thirteen thousand Christians out of two million people. The hill tribes of the Assam border, the tribes of the far north, the Was on the Yunnan border, the Shans in the Northern Shan States and many others have still to be reached. The general conclusion can easily be established, " that twenty-six workers to each million, a great proportion of whom are engaged in educational work, is not only an inadequate *evangelistic* force, but is hopelessly and ridiculously so."

The large Karen Church would seem to indicate that the Karens should be the evangelists to their countrymen, but

there are many difficulties in the way, which are discussed in the Survey.

The Survey definitely states that " the great service which Western missions can render the Burmese Church to-day is not to give them a mainly secular general education, or any other social or economic uplift, but to make a spiritual contribution which will infuse new life into the Christians themselves. This will solve the great problem of reaching the villages as nothing else possibly can." Failing this, sooner or later, a serious deadlock will take place.

The question of what constitutes Christian education is discussed, and the conclusion is reached that " a Government secular curriculum with a dash of religious teaching is not Christian education at all." This question requires to be studied from its very foundation.

In Lower Burma, where paid workers are four times as many as in Upper Burma, voluntary work and Sunday schools are weakest. A missionary of great experience tells us that he has come to the conclusion that the training and employment of paid catechists for evangelistic work is fundamentally wrong. It discourages healthy indigenous growth, and makes a profession of witnessing to Christ's saving power which is alien to the religious instincts even of the Burmans. " If," says this missionary, " a convert has the Spirit of Jesus, his own prayers and Bible reading, with the occasional visit of the itinerant missionary, will turn him into a St. Andrew. He will seek out his brothers and the native Church will grow independent of paid agents."

This raises another very serious question which is being mooted in many parts of the mission field to-day, and " more and more it must be recognized that no one should ever be paid with foreign money to preach the Gospel to his fellow-countrymen." This question might be discussed and illustrated at great length, but what at first sight may appear a sweeping statement made in the Survey can be defended, namely, that " this has been one of the gravest mistakes made by missions, the evil consequences of which are most far-reaching."

Christian Education

WHAT is needed is a Christian education which will grow with the growth of the Church and wax steadily in proportion as the Church increases in numbers and strength. What is needed is a Christian education which is of the Church, by the Church, for the Church, a Christian education which depends in no sense upon the supply of men and money from a foreign country, but which lives in the life of the Church.*

A Far-Reaching Work of Healing

EDITH M. BROWN

THIS year we have had as in-patients upper-class women from regions closed to the Gospel, Waziristan, and Landaura, from difficult places where fanaticism is rife, such as Kohat and Baluchistan, from cities all over central and northern India, and from still more distant places, even Burma and Africa.

Not only the patient herself hears the Gospel, but her relatives, the men and women who come with her. The rich people from far distances bring a retinue, sometimes amounting to fifteen or twenty people, who take a house near the hospital and constantly visit in the patient's room. One Rani brought seventeen attendants, including four soldiers as sentries, who patrolled the road round this part of the hospital at night to ensure her protection. For her, "qanaats"† had to be put up round the door of her room opening on the hospital compound, to ensure further privacy. But how she listened to the Message! She could read, and took home with her Gospels and a hymn-book, and left a warm invitation for some of us to visit her State. Her husband and father and her women servants listened also to the Word, and she besought us to pray for them, saying for herself that she did believe, and that she had accepted the gift of salvation.

She is a dear little lady with a great longing for a wider life and for some adventure. She had special nurses who were to be in constant attendance, as well as her own servants. But one night about ten o'clock she sent them out of her room and told them not to come till she called. Then she ventured out alone into the hospital compound (where only women are allowed), and asked her way to the Sister's room, pleading to be taken over the hospital to see everything. How delighted she was! It was a real adventure for her!

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* Extract from *Education in the Native Church*, by the Rev. Roland Allen, published by the World Dominion Press, price 6d.

† Tent walls.

Non-Professional Missionaries in India

By One of Them

THE two articles by Roland Allen in World Dominion on the non-professional missionary suggest a third at the level of practical details. Enough has been said to show the possibility of a Christian man continuing to live and work in a heathen land in much the same way as he has done at home, in order to contribute a share to the world-wide spread of the Gospel.

No great stretch of imagination is needed to visualize what would have been the effect upon a religious country like India, had all those who took part in her Empire-building been Christians. The known few who have been true to their name have left a testimony as enduring as that which any missionary might covet. One has only to think of Generals Lawrence and Havelock, of Colonel Jacobs and Sir Robert Stanes, as outstanding examples.

It is certain that the actual number of such witnesses is far greater than is commonly believed. Their work is quiet and without advertisement. Like most solid work for God its value cannot be appraised at present. Let it be stated as a matter of fact that throughout India there are many non-professional missionaries, Indian, Eurasian and European. They are to be found in all stations of life from the seats of the mighty to the desks and benches of clerks and mechanics.

Civil servants, doctors, engineers, accountants, commercial travellers, merchants, schoolmasters, printers, chemists, bank clerks, railway officials, shop assistants, and many other callings are strongly represented in India and each such post is a potential gospel beacon. It is one of the tragedies of world evangelization that no attempt has been made to capture these commanding situations for Christ. The majority of westerners who fill them are content to bear the name of Christian without taking a stand for missionary principles.

The path of the non-professional missionary must be narrow and lonely. Take the case of a keen youngster who, having passed the necessary examinations, finds himself a probationary member of one of the great Imperial services, whether in the Army or the Civil Service, or in medical or engineering work. He embarks as a first-class passenger on the steamer for India, for three weeks he lives in an unnatural environment, surrounded by people whose tastes, to say the least, are different from his own. He is expected to gamble on the ship's run, to drink at the bar, to dance at the balls, and to make himself agreeable to the modern woman. Presuming he has learned how to say " No," he may discover a few fellow-Christians, including some missionaries, who will value his presence at the daily prayer meeting. His behaviour before his cabin companion at evening and morning devotions will not remain a secret. He will be a marked man, with ample time for the practice of his normal habits. The voyage, eagerly anticipated, will seem too long and the end will be a relief. Then comes Bombay, with its bewildering crowds, smells, sights and sounds. India at last! Posting orders are obtained, and the same night the long journey to the appointed station begins. The whole experience seems like a dream of being dropped down on another planet. Scarcely one thing is true to expectation, and already the quiet ways of home seem strangely superior. Travelling for forty-eight hours in the most comfortable Indian train is a test of endurance, physical, mental and spiritual. When at length the end is reached there are compensations in the shape of a bath and change and a welcome in a cool bungalow.

Invariably someone is deputed to meet the new arrival and shepherd him through the first difficult days. It is here that the danger lies. The kind-hearted fellow who knows the ropes probably thinks nothing of playing Sunday games, or of spending time at the club bar, or of going to questionable places of amusement, and of generally indulging in practices which are harmful. Now is the time for the novice to nail up his colours. The first stand is the hardest, and at the moment it may seem a sheer impossibility.

Moral courage and spiritual wisdom will never be more urgently needed, but the victory will be proportionately effective.

There is an extraordinary idea prevalent that an out-and-out Christian is something of a milksop, and not so good at his job as the ordinary man. It is one of many bazaar lies which pass for the truth in India. In dealing with eastern races and problems there is nothing so potent as Christian character which combines such qualities as alertness, firmness, kindness, patience and regard for detail, together with a broad vision in which essentials and non-essentials are grouped in correct perspective.

The fact of club life must be faced and settled once for all: not to join is to suffer socially; to join is to risk suffering spiritually. Those who know something of the evil of excessive drinking must hesitate before they identify themselves with that which has drink as one of its mainstays. Racial principles are also involved.

The following is a rough description, by a man of the world, of life as it is lived by hundreds of our countrymen in eastern cities. A man arrives at the office at ten and spends the hours at his desk until five, with a break for lunch. In some cases the work is arduous, calling for the maximum output of mental energy in a tropical climate. At five his car takes him to a restaurant for tea and dancing until 7.30. Drinks at the club follow, then comes dinner at 8.30. And so on, from day to day, with certain variations due to races, theatres and social engagements. Church-going on Sunday morning is the habit of a minority; the afternoon is devoted to games.

To those who have really lived, such an apology for life must seem appalling. The alternative is to live naturally according to western habit. Association with missionaries is of great value. Some of them, it is true, identify themselves with Society and are not helpful, but there are many who are true to early ideals and who count it a privilege to welcome all who care for their company. Then doors of service will open, and many opportunities will occur for speaking to gatherings of students and others.

The English language is becoming increasingly used, and is in fact the *lingua franca* of the educated classes. Backed up by Christian behaviour in official life, the speaker is in a strong position, and his words of testimony will be messengers of eternal life.

It must be stressed that such definite action is necessary. The East does not appreciate a silent witness. Men who speak the things they have seen and heard are required, men of deep conviction and fearless consecration, men who are prepared to flout foolish customs and precedent when needs be, and who can respond to the challenge of wrong with indomitable hearts and clean hands. Of course their daily work must be above reproach, in spite of such obstacles as fierce, withering heat, unreliable subordinates, and the inertia of fatalism.

The importance of prayer in view of these things is obvious. To most of us nothing is harder. Thronging duties, pestering insects, noisy surroundings and evil forces co-operate to make prayer seem impossible. In some cases petty persecution may be expected, in others the foulest of temptation and occasionally official rebuff ; but in all the exceeding grace and wisdom of God.

A man who has had some such experience constitutes an able advocate of the cause of Christ. His criticisms too should be weighty. The official age limit is fifty-five. It matters little whether the remaining years are spent in India or at home. In the former case his position will have been established, and he will be able to devote much more time to direct missionary work. In Madras recently an eminent Civil Servant has taken over the secretaryship of a well-known mission, and is a tower of strength.

Should a man return to his own country, it may well be that his testimony will result in others going out to take up similar service. India will be in his heart, the country of his adoption and affection. Distance will soften his memories of the hardness of heathen opposition and the rigours of the climate. In his memory, against a background of sun-baked plain and sentinel palm, will live the kindly dark faces of the Indian Christians alight

with heavenly peace. Amongst them will be other faces, familiar through the day's work, perhaps marred with a caste mark, yet belonging to gentle, faithful and truth-seeking men, not idolaters. Please God, they too will find the way, lighted homeward by the gleams which shone through lives like that of the non-professional missionary.

Harnessing the Nile and Exploiting the Dead Sea

HISTORY is again being made on the banks of the Nile. Britain and Egypt will collaborate in a great scheme for impounding and distributing the waters of the rushing Blue Nile from Abyssinia, and the softly flowing White Nile from the African Lakes. The absorbing task of harnessing a flood of waters, which from the Albert Nyanza to the mouth of the Nile nearly equals the distance which separates Liverpool from New York, promises to be the greatest peace factor in Government relations of recent years in Egypt.

The closer relations between Abyssinia and the Egyptian Sudan, arising from the construction of the barrage at Lake Tsana, promise to be beneficial to both countries. Abyssinia has granted a concession for a railway line to be laid from Gambella to the Sudan frontier, a distance of sixty miles. The concession includes the building of a motor road from Gambella to Gore on the Abyssinian plateau. From Gore to Addis Ababa a native road exists, and modern communication will probably follow. This new line of penetration interests alike the trader, the traveller, and the missionary.

Palestine, like Egypt and the Sudan, is promised prosperity from the waters; not in the way of irrigation, however, but by the extraction of potassium chloride from the Dead Sea. The concession stipulates for an annual output of at least fifty thousand tons, after ten years of preliminary exploitation.

The importance of irrigation and improved agriculture is attracting the attention likewise of the Arabs. The high Central Plateau of Arabia bounded by western and southern mountain chains, as well as the inland regions of the Hedjaz, offer scope for an enlightened policy of water conservation. Ibn Saud is encouraging the importation of modern agricultural machinery, and also the opening up of new motor routes radiating from Riyadh, his capital. His well-known humanitarianism is shown by the building of a hospital at Bahrah which lies on the Mecca-Jeddah road.

The Imam of Yemen is showing a like progressive spirit. Several of his young Arab students have been sent to Eritrea to study wireless telegraphy and pharmacy. Others have been sent to Milan to study aviation. Progress and reform is indeed in vogue in the House of Islam. The Shiahs of Iraq are to be made respectable. Sayyid Muhsin El Amîn, one of the Ulema, in a notable book just published, calls for a reform of the wild demonstrations in which the Shiahs indulge on the anniversary of the martyrdom of the Imams Hassan and Hussein.

Even the Abyssinian Church is moving. The Egyptian Coptic clergy serving in Abyssinia will in future be required to learn the popular Amharic tongue. Geez, the ancient classical language in which the ritual of the Church has become mummified, will in consequence gradually lose its sacrosanct importance for worship.

These modern movements and changes affect territories larger than continental America.

Revival in Russia and its Borderlands

JOSEPH J. COOKSEY

A RECENT religious movement in Russia has attained proportions disquieting to the Soviet Government. Steps to curtail the activities of non-Orthodox sects have been taken by the Presidium of the Vtsik (Central Executive of Soviet Russia proper) and a permanent commission, under the chairmanship of Smidovitch, has been appointed to deal with them.

This movement has certain characteristics peculiar to itself. It is indigenous, propagating its Christian teaching by means of a co-ordinated system of native preachers and pioneers doing voluntary service. They operate over a very wide area; each Christian community as it is formed is linked up with all the rest by means of a living chain of these travelling preachers, who are content to live very simply according to the means of those to whom they minister.

The new law passed by the Central Executive is designed to break up this movement by requiring compulsory registration of all religious communities consisting of

more than twenty persons over eighteen years of age, and by a strict territorial limitation of each body. A preacher who takes part in the religious activities of a community outside the locality in which he is registered, will contravene the law.

The preaching of these Christian people, however, is not the chief reason of the Soviet's disquietude. This is due rather to certain activities within the Christian communities, which are the logical outcome of their common faith and spiritual quickening. This has expressed itself in varied manifestations of fraternal co-operation. They have co-operated in improving their food supply which has entailed common land cultivation and mutual financial assistance. They have combined for social improvement, meeting at evening classes for elementary education, the cultivation of sewing and singing, and for teaching the principles of temperance. These classes, says the Soviet Press, have lately gained " millions of adherents among the unenlightened workmen and peasants." Their seriousness, moreover, is seasoned with a certain humour, for they are said to circumvent the authorities and allay their suspicions by adopting numerous Communist slogans and by singing hymns to revolutionary music, such as the " Internationale."

Information recently received by WORLD DOMINION emphasizes the fact that the possibilities and scope of evangelistic work are much wider in the borderlands of the Soviet Republic, viz., in Siberia, Russian Turkestan, Mongolia and Zungaria, than in the centre of the country. This is confirmed by the latest official news. In Siberia a voluntary revival movement is reported. Almost every community there supports a missionary to the best of its ability, and hundreds of gospel preachers are working without help of any kind. Their opportunities are beyond their means to use, and they deplore their lack of religious literature which can be left behind when an evangelist pushes forward to new regions. In Russian Turkestan the Christian communities are many and important. They may be found in practically all the cities and villages.

In Russian Altai, which is closely connected with Turkestan, there are more than four hundred Christian communities. These groups are evidently poor, and can only manage to support in a simple way twenty-five preachers, but many more are needed as the work is growing. Our informant traces the growth of the work in Russian Turkestan, which began to assume importance about the year 1924. During the war, a Russian Christian had been the agent of the War Office for purchasing cattle from the tribesmen of Turkestan and Mongolia, and returned in the above-mentioned year to teach the people the way of Christ. He became acquainted with a remarkable believer, formerly a Shiah Muslim, and a member of the Dervish School at Constantinople, who had become an enthusiastic Christian in 1918. Together they laid the foundation of the work among the nomads of the country, and drew up rules for the acceptance of converts. Their teaching laid stress upon the principle of co-operation, which is the chief cause of the present trouble with the Soviet in Russia proper. Eighty-five per cent. of the converts are members of co-operative communities. These Christian nomads manifest a tendency to become sedentary, as, in addition to tending cattle, they till the land and grow vegetables. They will settle, probably, in small villages fertilized by the River Yarken-Daria. The converts are mostly natives of West Mongolia, and Turkoman-Kalmuks. The former encamp during the autumn and winter along the valley in which lie Lakes Bargash and Ghergen-Daria. They number about forty thousand Kashliks (tents) and their flocks and herds are large. Three hundred and twenty of these Kashliks are Christian.

The Turkoman-Kalmuks occupy the southern slopes of the Sayan mountain range and of the Altin-Tag Mountain. They number about twenty-eight thousand Kashliks, and are known as the Sayan and Nor-Laisan Turkoman-Kalmuks. Three hundred and eighty of these Kashliks are Christian. The number of cattle possessed by all the Kashliks of the country is put by the writer as high as sixty million. The principle of co-operation in

cattle raising probably accounts in part for this prosperity. The people of the Christian Kashliks are in great favour among the wandering tribes but are hated by the Lamaists and Muslims. The unresponsive Kashliks are hindered by their evil habits of drinking, bigamy and polygamy. Baptism is made the occasion of an impressive ceremony which lasts several days and attracts a concourse of people.

The writer tells of such a service when several hundreds were baptized in the Lake of Ulun-Ghoor. The guests killed three hundred and forty head of cattle to make a feast for the baptized converts, and distributed among them fifteen hundred beasts as presents.

The sacrament is administered twice a year, as well as in times of emergency. The difficulty of obtaining wine for these occasions is surmounted in a novel way. A specially prepared milk is mixed with the juice of Samarkand raisins, to which a red colour is imparted by the addition of a certain quantity of lambs' blood. Rice cakes are served with this, and the writer adds: "After the Eucharist all go to their tents singing holy hymns, and not a single soul ever dares to do any work except feeding the cattle."

The need and importance of literature to give permanence to the oral teaching is being recognized. Hymns have been translated into the Mongol-Turki, Oirats and Kalmuk-Kirghiz languages. Two men are studying Russian in order to translate a book of Russian hymns into their native language, hymns and psalms being much used at their meetings. These brethren recount with gratitude a gift from the missions in China of four hundred Old and New Testaments in Chinese, and three hundred Bibles in Zungaro-Turki.

This new Russian movement seems to be flowing in many channels. Not only is it reaching the nomads of Central Asia and Siberia, but also in North Manchuria, as well as in the cities of Harbin and Shanghai, where thousands of Russian refugees are concentrated, it is bearing to thirsty souls the Water of Life.

A Church on Fire

A VALUABLE book bearing this title has been written by the Rev. James Stewart, M.A., Ph.D.* The author has recovered for us the thrilling narrative of Nestorian missionary triumph in the continent of Asia. In the countries of Central Asia especially, the Gospel prevailed, and countries like Tibet and Afghanistan shared with Mongolia and parts of China in the blessings of Christ. The rise of the Nestorian Church, its missionary fire and the causes which led to its coldness and death, are ably set out by the author.

Since the days of Gilmour, brave men and women have here and there rekindled the Christian torch, but the flaming beacon of a Church on Fire has not again blazed over these lands of Central Asia. Islam and a debased Buddhism have cast over them the pall of death. Impenetrable gloom also surrounds them, for they lie near the centre of an immense ellipse, which, drawn from the Mediterranean seaboard of Turkey and Syria across Asia to the North Pacific, encloses one of the largest, darkest and practically untouched mission fields of the world.

The Movement for World Evangelization is seeking by means of missionary survey to focus instructed attention upon this vast unmet missionary responsibility. It is stimulating prayer for the peoples of Central Asia, and for the pioneer missionaries who have gone to them. It is labouring for a revival and increase of the missionary devotion of the Church, which shall be expressed in that passion for Christ and His Cross which so mightily moved the hearts of the Nestorians in the early centuries.

Can Jews be Converted?

SOME time ago a well-known modern writer, searching for an illustration of the impossible, thought he had found it when he said: "You may as well expect to convert a Jew to Christianity!"

According to *Der Freund Israels* for May, 1929, *The Jewish Lexicon* (a German work), estimates the number of Jews who entered existing Christian Churches during the nineteenth century at about 224,000. Between 1880 and 1924, 5,245 Jews professed Christianity in Berlin, 13,275 in Prussia, 4,664 in the rest of Germany, while in Vienna there was a total of 22,887. Further, it is computed that since the Great War 60,000 Jews have been baptized in Soviet Russia, 40,000 in Poland, and 97,000 in Hungary.

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* Published by T. and T. Clark, 38, George Street, Edinburgh, price 8/-.

Bolshevism and Christianity

NICHOLAS ARSENIEW

(*Translated from the Russian by J. Bilibin*)

MANY observers of modern spiritual life have come to the conclusion that our epoch is an epoch of peculiar significance in the history of religion, and facts seem to bear out their observation. The Great War, frequent disturbances, turmoil and revolutions, universal impoverishment, and the loss of countless lives, have all done much to stir the souls of nations. That which seemed to be strong and impregnable—the edifice of modern civilization—has shown signs of decay. Our culture and the structure of our society have now clearly shown themselves to be things which are not in themselves either trustworthy or true; their value is merely relative, and they need to be inspired by a higher principle. Hence the awakened interest in religion, the search for values which are abiding, eternal, fundamental, and absolute, the longing to find "those things which cannot be shaken." In this universal revival of religion, the process which is developing in the world of Christendom is of especial importance.

It has already been remarked with considerable truth by several of our contemporaries, who have made this process a subject of their investigation, that one can feel *the breath of early Christianity, the breath of the first preaching of the Apostles*. This is not an exaggeration. In Western Christendom there is not only an historical interest in primitive Christianity, but a greater understanding of its psychology, a nearer and a more real approach to it than there was fifteen or twenty years ago.

In Soviet Russia the picture of the first centuries of Christianity is revived very clearly before our eyes. There we see not only persecution of the Church, but also that spirit, that religious life, that astonishing religious experience which, amid persecution and oppression, is revealed to the faithful with exceptional clearness and overwhelming power. The subject of the faith is not looked upon merely as a precious inheritance of the ages, a sacred heritage received from our forefathers which must be

handed down to future generations, not only as the most precious heritage which has survived from the past, not only as an important and significant part of one's own spiritual outlook and life, but as something much greater than that—it is looked upon as an overwhelming *Reality* which conquers the soul. It is a reality, an abundant reality, in the face of which everything else recedes into the dim background, and which outweighs everything that surrounds it, suffering, persecution, oppression, and even the torments of death.

Let me give a few examples. We have a wonderful picture of the trial of Metropolitan Benjamin given by a person who was in close connection with it. All were moved and touched by the immense spiritual grandeur of Metropolitan Benjamin, by that union of lofty humility, meekness, quiet kindliness and touching peacefulness on the one hand, and, on the other, of the fortitude of a confessor of the Faith, ready to die for Christ. His own character and the character of the men who were condemned with him were deeply significant, and one could feel in them all a trenchant beauty and a true sanctity. But what was most remarkable in the whole case of Metropolitan Benjamin, and the other courageous martyrs who were accused and condemned together with him, was that they were regarded chiefly as representatives of something which was much greater, of some overpowering Reality, the nearness of which could be apprehended in the action of its faithful ministers. It was clear that Metropolitan Benjamin and his fellow-sufferers looked upon this one thing as their greatest possession: that they were "servants of Jesus Christ." (It was the same for St. Paul and his fellow-labourers—"Paul and Silvanus, servants of Jesus Christ.") What strikes us most in their action is not so much their personal exceptional heroism or the beauty of their holy life, as the presence of that higher power, or rather of that higher One, Whom they served, Who was master of their souls, and Who, through their action, was revealed to others.

Then again, we have the letter of a bishop, radiating

joy, written at Christmas, 1926, in the most depressing conditions three degrees north of the Arctic Circle. It was written in a lonely hut, heaped up with snow, which he had himself toiled to put in order. It is again a testimony of his apprehension of the nearness of Him Whose minister he had become amid trials and persecutions. "I have a great consolation," he writes, "for I am now able to celebrate the Divine Liturgy in my hut with S——. Not before the people, but for the people, for all of you, for the whole world. And when I make the sign of the cross over all the four quarters, I have before my eyes all my flock, all my near ones, all of you, and all the world. For the Lord giveth great joy of the spirit. . . ."

The fortitude of early Christian confessors, united with the sobriety and the restraint, the height and the breadth of the spirit of true Christianity, can be felt in the memorandum to the Soviet Government of the bishops confined in the Solovetzki Government. In its weight and significance, this is probably the most important document of contemporary Russian church life. I will only quote a few extracts from this document, which is known to all those who are interested in the life of the Russian Church. It is a veritable confession of the Faith in the face of persecutors.

"The Church recognizes the existence of a spiritual principle. Communism denies it. The Church believes in the living God, the Creator of the World, the Guide of its life and of its destinies. Communism does not admit His existence, regards the world as a result of the fortuitous play of the forces of nature, and denies the presence of any reasonable, final causality in its history. The Church considers the aim of human life to be the heavenly calling of the spirit, and does not cease to remind the faithful of their heavenly fatherland, even if the circumstances that encompass its life are those of supreme material development and universal prosperity. Communism, on the other hand, refuses to admit any other aims of human endeavour than those of earthly prosperity. From the height of philosophical contemplation the difference in ideas between the Church and the State descends also into the province of direct practical bearing, into the sphere of moral principles. The Church believes in the absolute value of the principles of morality, justice and right, while Communism looks upon them as a relative

result of class warfare, and estimates morality solely from the point of view of expediency. The Church impresses upon the faithful that humility which elevates man ; Communism abases him with pride. The Church protects sexual purity and the sanctity of procreation ; Communism does not see in matrimonial relations anything beyond satisfaction of instincts. The Church discerns in religion a life-giving power, which does not only warrant to man the achievement of his eternal predestination, but which is the source of all that is great in human creation, the foundation of earthly prosperity, of the happiness and the health of nations. Communism considers religion to be an opiate, which intoxicates the nations and weakens their energy, the source of their calamities and poverty. The Church wishes religion to flourish ; Communism wishes it to perish. In the face of such deep differences between the Church and the State in the very foundations of their respective outlooks on the world, no inner rapprochement or reconciliation between them is possible, as there can be no reconciliation between assertion and negation, between " yea " and " nay "—seeing that the soul of the Church, the condition of her being and the meaning of her existence, is that very thing which is radically denied by Communism.

" No compromises, no concessions, no partial amendments in her religious teaching or re-interpretation of it in the spirit of Communism would enable the Church to arrive at such a reconciliation. Piteous attempts of that kind have been made by the Renovators. Some of them have made it their aim to impress the minds of the faithful masses with the idea that Christianity in its essence does not in any way differ from Communism, and that the Communist State strives to achieve the same aims as the Gospel. This it does, however, by methods proper to itself, *i.e.*, not by the force of religious convictions, but by compulsion. Others recommended a revision of Christian dogmatic teaching in the sense that the teaching of the Church on the relation of God to the world should not resemble the relation of a monarch to his subjects, but should be in closer agreement with republican conceptions. There were others, too, who demanded that saints of ' bourgeois ' descent should be expelled from the calendar. . . .

" The Orthodox Church will never embark on such an unworthy line of action, and will never abandon all or part of her religious teaching. In the face of such irreconcilable divergences in ideas between the Church and the State, collision in their daily work can only be averted by a logical execution of the disestablishment of the Church. . . . In view of the situation which has come about, the Church wishes only that its disestablishment should be completely and logically carried out in actual life."

We all know how radical is the unbelief of the

Bolshevists. We know also that Bolshevism is much more than a social and political programme. It is an outlook on the world, hence its great conquering power. The foundation of this world-outlook is a definite, convinced, and radical denial of God, and more than that—a hatred of God, an attempt to eradicate and to destroy in its very foundation the idea of God and the idea of an objective moral code. Their society must be constructed without God, for the idea of God is, in their eyes, a hindrance. Hence their hatred of God, for He is their chief antagonist, the primary object of their hostility. Hence also the extreme importance which they attach to the " educational front." A new generation must be educated, a generation without God. The idea of God must be destroyed in the whole world. This gives an alluring, conquering force to their ideas, and attracts many supporters even beyond the borders of Russia. It even attracts many who belong to parties of the Right, who, in spite of their nationalism, are attracted by this blunt assertion of rationalism, by this radical denial of the Divine.

To counterbalance this radical denial, a similar radicalism of faith is asserting itself. The centre of faith is felt to lie in that which, for the wisdom of this world, is its most unacceptable aspect, in that which is the most impossible, which is in absolute discord with our every-day experience, and which breaks the fundamental law of the Universe. For what is the fundamental law of the Universe, the law which is dominant even in systems of the stars ? Death and decomposition. A modern Swedish astronomer has compared the Milky Way to the members of a gigantic, decomposing corpse. And it is in opposition to this universal law of death that the assertion is made that this law has been broken, and, therefore, in principle annulled as a law which is unfailingly dominant, and that through an event which is most impossible, most inconceivable for so-called scientific thought, through the resurrection of Christ in the flesh. By His resurrection a new reality has broken through into the world, a new code of law has begun, the law of Eternal Life. It is already given in His

resurrection. Albeit death is still dominant outwardly, inwardly it is already conquered, already revoked, already broken down in His victory over death. Herein is the basis of all the preaching of the Apostles, and without it there is no Christianity. It is for this reason that the Apostle was right when he said: "If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . But now is Christ risen from the dead and become the first-fruits of them that slept."

One question is very frequently put to us by foreigners: Wherein is the essence, the basis of the life and the outlook of the Orthodox Church, in particular of the Russian Church? We must answer this question in the following manner. The inner essence of a doctrine, of a faith, of a Church, is never revealed with so great a force as in critical periods of affliction, struggle and persecution. It is at such periods that we can clearly discern whether the faith in question is a living force or merely a survival, albeit an honourable survival, of the past, which has been preserved with great reverence. It is then also that we can discern in what the inner essence of that faith consists.

The Russian Church, in spite of the former historical shortcomings of its outer structure, and the failings of many of its ministers and faithful sons, has revealed itself to be an *immense spiritual power*—hence the Bolshevists' hatred of it—and the centre of that spiritual power is *faith in the Risen Lord*. From this faith comes everything, and in it lies everything. It is an assertion of a higher, conquering principle, in opposition to the forces of darkness, which torment the outer body of the Church. It is not only an expectation, it is already a possession of the treasure. "For the life was manifested, and we have seen it, and bear witness, and shew unto you that Eternal Life, which was with the Father, and was manifested unto us"—these tones of the preaching of the Apostles, of the first preaching of the Good Tidings, live in the Orthodox Church as her fundamental and central heritage, as the innermost, deepest essence of her outlook and of her faith. That is the reason why her eyes are ever set

upon the resurrection of Christ, why she never ceases to contemplate the joy of His resurrection in her services throughout the whole year. It is the most characteristic element of her life and of her piety. Such it has ever been since the earliest times of apostolic preaching. Already in the first sermon of the Apostles to the people we hear: "Him . . . ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death . . . whereof we all are witnesses." On the stake and in the face of torture, martyrs give thanks for the Eternal Life which has been revealed. "I seek Him Who died for us. I desire Him Who was raised for us," writes Ignatius of Antioch. All the philosophy of the Fathers, especially of Athanasius, Chrysostom, Gregory of Nyssa, and Ephrem, is deduced from the Gospel of the Resurrection. And it is this foundation of all the apostolic preaching, this faith of the Fathers, this innermost essence of the life of the Church, which inspires the main current of its hymns and its life of prayerful contemplation, that is revealed now in the face of the whole world as a power which conquers souls and which increases amid persecutions.

There is a well-known story, known by now to all Europe, which has several times appeared in print in German and English, the incident at the lecture of Comrade Lunatcharsky. I will permit myself again to give a short account of it. We are told that it happened some four years ago. Lunatcharsky was giving a public lecture in Moscow directed against faith in God, in which he attempted to prove that it was a survival of the capitalist régime. He himself was exceedingly satisfied with his lecture, which lasted an hour and a half, so much so that he magnanimously proposed a discussion, provided that no one spoke for more than five minutes. A young priest, a shy, clumsy, ungainly, timid little man with a small beard, a typical village priest, came forward and asked leave to speak. "I remind you, not more than five minutes," said Lunatcharsky. "Yes, I shall not be long." The priest ascended the platform and addressed

the audience, " Brothers and sisters, Christ is risen." (The customary Eastern greeting.) And the whole audience, as one man, answered, " He is risen indeed." (The customary answer.) " I have finished," he said, " I have nothing more to say." We cannot know for certain whether the account is exact, for it has several variants, but the story itself is very characteristic.

The Russian Church, participating, as it does now, in the sufferings of Christ and in the cross of Christ, feels the greater joy in His resurrection. We know that from the ranks of the clergy alone the Russian Church can number eight thousand martyrs put to death by the Bolshevists, not to speak of her innumerable sons suffering in prison and in exile. But blood cannot extinguish the reality of the spirit. In spite of the apostasy and the treachery of unworthy men,* all the spiritual beauty and the inner wealth of the Orthodox Church† is unfolding itself in

* For the " Living Church " and its direct continuation in the so-called Synodical Church in Soviet Russia cp. the excellent historical sketch by Prince G. N. Troubetzkoy, *Kirchenschisma in Sowjetrussland*, in the *Internationale Kirchliche Zeitschrift*, Bern 1927, Heft 112–3.

† Cp. the excellent description of the frame of mind of the Church-going people in Russia (it can be summed up in the words " a quiet deepening of the spirit ") in the following letter, which has been received from South Russia and published by Protopresbyter Father Teodorowicz in *Workressnoie Tchteine* (No. 11, 13th March, 1927), a church newspaper edited in Warsaw :

" The people are impressed with the importance of the historical moment and in the matter of faith show a lofty impulse of conservative instinct. Their part in the life of our Church is of prime importance. They are unshaken and clear. They are not affected by Renovationism, the sect of the Self-Sanctifiers, and the other sects which have been inflicted upon them. Penetrating more and more into the life of the State, they are jealous and reserved in matters of their faith (which has now become especially intimate for them). . . . For every insult and blasphemy which they have to endure, good priests are rewarded with tender respect and complete satisfaction of their material needs. Without luxury or excesses, the people take upon themselves the satisfaction of all the necessities of the priests, linen, galoshes, and gloves. But a wavering, unrestrained windbag, however excellent an orator he may be, has a poor life nowadays. In view of such circumstances, while the heads are absent and the ranks are weak, the destinies of our Church are in secure hands. Do not let the various divisions and misunderstandings trouble you, my dear friend,—they are on the surface. They do not penetrate deep, and merely afford us a further reason for being on our guard, for tightening ourselves up. We have no administration at all. One would think everyone of us was a metropolitan—a state of complete chaos. And, nevertheless, in what an orderly and regular manner our parish life is conducted ! And not only the parish, but the whole mass of the Orthodox is firmly bound by strong mutual bonds, and is perfectly well informed about everyone and everything. Without clerical or ruridecanal approbations, reputations are firmly and clearly established."

Soviet Russia. The spirit of primitive preaching, with its centre in the resurrection of Christ as a Reality, as a *conquering power* which gives joy even in suffering, is experienced again. The words of the Apostle, " Who shall separate us from the love of Christ ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? Nay in all these things we are more than conquerors through Him that loved us." " As dying, and, behold, we live ; . . . as sorrowful, yet always rejoicing ; . . . as having nothing, and yet possessing all things "— these words are again becoming a reality.

Herein lies the immense religious importance of that which is happening in the Russian Church, not only for the destinies of the Russian Church alone, not only for Orthodoxy, in the fold of which the Russian Church, both in numerical predominance and in its inner spiritual weight, has the foremost place, but also for the destinies of the whole of Christendom.

In fact, although Christendom is divided, we can nevertheless say that there do exist invisible bonds of communion, which unite all who believe in Christ, and that those bonds are much more considerable than we suppose. That which is happening in one part of Christendom cannot fail to have an effect on the other parts. Up to a certain point, the words of the Apostle, " If one member suffers, all the members suffer with it, if one member is glorified, all the members rejoice with it," may be applied even to the divided body of Christendom. Thus the spiritual experience of the Russian Church, the radiance of her faith, the heroic actions of her confessors and martyrs, more and more attract the attention of her sister Christian Churches. " For by one Spirit are we all baptized into one body."

Sweden Looks at Russia

ACCORDING to the *Svenska Dagbladet* the official press in Russia is alarmed at the growing strength of the religious life. In one district alone the Christian societies have ninety-seven thousand members against two thousand in the atheistic movement. The Evangelical groups are full of vitality, and they are having a most healthy effect upon the social life of their members.

The Vatican and Mussolini

THE majority of the Press comments in South America express regret at what seems to them a retrogressive step in the " ideal progress of religion." " Mussolini has demonstrated that Fascism enshrines not only a political formula but a moral orientation. The first development in this field will probably be seen in a predominance of Italian influence in the missions in French colonies."—*La Prensa.*

The Future of French Protestantism

UNDER the title " Whither are we going ? " M. Pierre Lestringant summarizes the present situation in French Protestantism. After a careful and detailed survey of the situation from various points of view, he says : " To sum up, the situation of French Protestantism is paradoxical. On the one hand, by its expansion it is continually increasing, while, on the other, through a progressive process of dispersion it suffers from mortal wounds. . . . Our Church gains every day those who formerly were not Protestant, and every day, too, she loses members of old Huguenot families." He continues : " What an irony for that which believes itself to be bound up with the cause of God ! . . . We talk a great deal about going to the people and winning the world of to-day to Jesus Christ, and, at the same time, our parishes, which are incapable of re-grouping the Protestants who come to them from the four corners of the land, are becoming empty and dead. . . . Such behaviour can only be called *a waste of souls.*"

M. Lestringant then suggests three methods of approach to this problem of the " dispersed " Protestants :

1. That a serious effort should be made, all the year round, both by pastors and church-members, to keep in touch with or to discover the families which move from one district into another ;

2. That all Protestants should be trained to stand alone. Facing the fact of probable isolation, each church-member should regard himself as a potential evangelist, after the manner of those first Christians who, " when they were scattered abroad, went everywhere preaching the Word." Dispersion ought to mean not death but life ;

3. That new churches should be founded. It is no longer possible to be content with maintaining the work that already exists. " The past warns us not to count on the permanence of the present state of affairs. The past fifty years are a most striking example of this, even in Paris and its immediate neighbourhood. Let us take these lessons to heart and prepare for the future."*

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* *Journal de l'Evangélisation.* Paris. April, 1929.

At the Gates of Paris

Olive Wyon

CONTRASTS are abrupt in Paris. At the Porte d'Orléans stand huge blocks of flats, nine storeys high, new, and " with every modern convenience." Just beyond them, at the foot of the former fortifications, stretches a piece of waste ground, wide and desolate. Here and there are patches of grass and low bushes, and bits of old masonry are lying about ; the whole place looks more like a vast

rubbish heap than anything else. It was a beautiful day when I came upon this strange spot, the sun was shining gloriously, but hours of heavy rain had left the ground covered with mud and deep puddles. I picked my way along a slippery track towards some low wooden huts in the distance. These small houses were poor, but there was a great attempt at decency and respectability. Each one

had its own name: *Villa Jasmine*, and so on; fastened to each shabby wooden gate was a letter-box bearing the owner's name. Each "villa" stands alone in a kind of market garden.

A footpath winds through these gardens, bordered by high green hedges. The whole of this curious region seemed very damp and low-lying, and one would not care to penetrate this maze of pathways after nightfall. Presently I came to a kind of broad dyke which cut straight across the belt of gardens. I climbed up, looked back over the wide green depression through which I had just come, away to the great buildings which marked the abrupt end of urban Paris, and away to the distance where the horizon was bounded by a blue line of low wooded hills, very pleasant in the autumn sunshine.

Then I turned to look in the other direction: a few feet below the level of the dyke lay a huddled mass of miserable wooden huts. I followed the rough and dirty path and saw at once that I had found what I sought. This was the "zone" of the *chiffonniers*.* It was quiet there and half deserted, but the few people whom I saw stared at me with sullen suspicion. The little shanties are patched up with bits of tin and wood and tarred paper. The "village" is without sanitation, without light, and without water, save that which falls from heaven. The sun was shining overhead in a serene blue sky, and none of this misery and squalor could escape the brightness of its shining. For utter wretchedness the whole thing seemed to me worse than anything I had seen in the refugee camps of Salonika, Athens or Aleppo.

Just beyond these huddled huts, on higher ground, are some fine new buildings. I asked a woman who was passing what they were. "I haven't the least idea, Madame!" she replied, almost indignantly, hurrying on lest she should be drawn into conversation. I wandered on, oppressed by the silence and joylessness of the place. Even the children were aloof and suspicious. Presently, as I was returning

* *Rag-pickers;* although outwardly very poor some of these people are well-off.

by another path which skirted the back of the settlement, I met a most respectable *bourgeoise* who was hurrying along to fetch her child out of hospital. We walked together and conversed; she was affable and polite.

"Those new buildings are the *Cité Universitaire*," she said with pride. Then she looked with disgust at the miserable little dwellings of the *chiffonniers*; "As for them," she said with extreme scorn, "they ought to be driven away! This settlement is an insult to Paris!" Evidently in her opinion the *chiffonniers* were not worth a thought; they were scarcely human beings at all, and one only wanted to forget their existence.

It is true that the *chiffonniers* are a class apart. "We have always lived among rags and bones," they say, "and why should we ever want to be anything different?" They are sensitive, too, and can be wounded by the contempt of others. On one occasion a little *chiffonnière* was receiving her religious instruction along with children of ordinary working people; one of the children pointed to her and said: "She's got vermin!" Nothing more was said, but the little *chiffonnière* disappeared after the class, and she never came back. A priest who works in the "zone" says: "I am sure that all my *chiffonniers* would come to the services if only I could go to them in a church on wheels! But to put aside their dirty clothes and come to the chapel with other people all dressed up and respectable—that is more than they can stand!" Besides, they dislike being shunned by their fellow-worshippers, who, very naturally, feel that the company of the *chiffonniers* is too lively for their tastes. So the *chiffonniers* go their own way, invading Paris every evening at the hour when other people are pouring out into the suburbs, scouring the wealthy quarters, and the neighbourhood of the hotels and the large stations, returning in the small hours to their miserable homes. Remarkable things happen among them sometimes. A few months ago a very poor *chiffonnière* found a parcel wrapped up in newspaper. She picked it up and took it home, but was not curious enough to open it. Her children were more inquisitive,

however; they cut the string and out tumbled various banknotes with which they began to play. When their mother returned home, she found what had happened and counted the notes, which amounted to ten thousand francs. Without a moment's hesitation the poor woman went off to the nearest police station and gave up the whole sum. In her own pocket, at the moment, she had three francs.

But the problem of the *chiffonniers* is only part of a larger problem, a problem which is both social and religious. In the days when Paris was surrounded by fortifications, the open land beyond them constituted a military zone upon which no buildings might be erected. To-day most of the fortifications have disappeared, but the "zone" still exists. No one is allowed to put up a permanent structure of any sort, and the land cannot be sold to private proprietors; but low and unobtrusive huts may be erected. Some years ago there poured into this "No Man's Land" all kinds of wretched homeless people. They "squatted" where they could, knowing all the time that the authorities might turn them out at any minute. There are now two distinct regions: first, the one which I have just tried to describe, lying under the very walls of Paris, which is tolerated by the authorities; and another one, further out, which has grown up due to the lack of foresight of the authorities, with a breadth of some two to ten or even fifteen kilometers. The first circle, the "zone" proper, clings closely to the line of the fortifications, save towards Boulogne and Neuilly on the west and Vincennes and St. Mandé on the east of the city. This region is sometimes known as the "Black Belt"; it is densely populated, the haunt of dangerous thieves, mingled with the more harmless masses of the *chiffonniers*. Any attempt to improve the social conditions among these wild folk frightens them away. They dare not and will not mix with ordinary people.

Behind the "Black Belt" is the "Red Belt," the home of Communism and violent revolutionary propaganda. This "zone" extends almost without a break right through the departments of Seine, Seine-et-Oise, and Seine-et-Marne.

For the most part its inhabitants are decent working people, driven by housing shortage to leave Paris and make a home wherever and however they can. The wave of " emigration " has surged right out into the country. Trees have been cut down, woods and fields have disappeared, houses and huts have been built anyhow, in almost complete disorder, without plan, without water, or light, or any ordinary convenience. The whole movement has taken place so quickly that in many places the authorities have not yet been able to cope with the most elementary needs of the new situation. Meanwhile life moves on, children are being born and are growing up in a district characterized by disorder and almost entire spiritual neglect. There are practically no amusements and no " distractions," so the men fall to discussing politics with fiery passion, and the Communist agitator finds their minds receptive and pliable.

This drift towards the outskirts of Paris began before the War, and a large number of the first " emigrants " were originally country folk from the western provinces—Brittany, Normandy, Anjou and Maine. The first inhabitants knew something about religion, but years of complete spiritual neglect have had their natural result : complete indifference. Pierre Llande tells of a priest who had just been appointed to a parish in one of these neglected districts. Full of misgiving he sought out a friend who knew the neighbourhood well. " Monsieur l'Abbé," replied the excellent woman, not without a touch of gentle malice in her tone, " formerly if one had a real love for souls one went to China ! To-day you take the tram at the gates of Paris ! So you had better take the tram to Kremlin-Bicêtre : you will see that that is quite as good as going to China ! "*

The same writer relates how some Sisters who had been in the Near East and had been forced to return and live near Paris exclaimed one day : " When we came back to France and to Paris we thought we were coming back to civilization. . . . We are amazed to find that we are living

* *Le Christ dans la Banlieue*, by Pierre Llande, p. 88.

in a neighbourhood which is far more 'heathen' than anything we saw abroad! The Turks at least have a religion. But here there is nothing, nothing. . . ."*

These points only serve to illustrate the general statement of a Roman Catholic bishop: "We ought to realize the religious condition of our people. Little by little and almost unconsciously they are lapsing into paganism."† There are millions of people in France at the present time, as indeed there are also in our own country, who are neither Catholic, Protestant nor Free-thinker, but simply pagan.

One of the most needy districts on the outskirts of Paris is that which covers the two communes of Arcueil and Cachan. It has been described as the "greatest spiritual desert" of the whole region round Paris. There, among thousands of people, you will see neither Protestant "temple" nor Catholic church. Communist ideas are rife throughout the district. It was a fresh sunny afternoon when I visited Arcueil, which lies on a high ridge with a fine view over Paris. On one of the best sites on the ridge there stands a new and attractive white building, with the inscription over the doorway: *La Fraternité: Foyer du Peuple.* This is a new centre of the *Mission Populaire,*‡ a work full of intense interest and hopefulness. Thursday is the general school holiday all over France, and the large playground of the *Fraternité* was filled with happy children, running and shouting and letting off steam, yet all was orderly under the wise supervision of two young men helpers. Although this centre is only a few months old, already the main hall is too small and it is being enlarged. The evangelist, M. Le Goff, is a Breton and he finds Arcueil harder than Brittany. "In Brittany," he said to me, "at least you have a rudimentary sense of religion upon which you can build. Here, in the suburbs of Paris, you are dealing with people whose religious sense

* *Le Christ dans la Banlieue*, by Pierre Llande, p. 110.

† Quoted in *L'Evangélisation de la France et la Société Centrale Evangélique.* Cahier No. 4, p. 6.

‡ Or the McAll Mission.

seems to have been stifled, if not killed! The children know nothing, absolutely nothing! They are little pagans!" Yet it is through these "little pagans" who have to be taught the story of the Gospels as a new thing that the Mission has entered into touch with the neighbourhood. Starting with holiday schools, clubs and classes, the circle grows wider and wider till at last the mothers and fathers are drawn in, circles are formed for the study of social questions, then for the study of religious questions. From these groups a Sunday congregation is built up, and it may be hoped that at Arcueil as at Nantes the final result will be seen in changed lives and a new branch of the Church of Christ, which will itself become an evangelistic force in the district. "Communists"? said M. Le Goff, in answer to my question, and he shrugged his shoulders, "perhaps, . . . but they are very decent people."

No more striking example of the better minds among these "decent people" can be found than the letter of a young would-be Communist to a priest who is working in the Red Belt.

"The writer of these lines is a lad of seventeen who has been baptized and who has made his first communion. But when, on the threshold of life, I saw on the one hand luxury and on the other misery and want, I said to myself: Is it possible that a just and good God could allow His children to live in conflict with each other?" Then, turning to the subject of the War, he continues: "And the French priest said: 'France is right!' And the German priest said: 'Germany is right!' And Christ was neither French nor German, He was simply human. I did not despair, but I saw that salvation did not lie in the hands of One who allowed men to slaughter each other, but in the creative work of men themselves. I have seen the cottages of the poor and the wretched, and as I thought about that one at Bethlehem and looked at the ornaments of the churches and cathedrals which seemed to me to insult the misery around them, my heart cried out in indignation, *Treason!*" Speaking of a young friend who shared his views, he continues: "We are sincere, believe me, as we believe

that you are sincere. We have decided that we will fight and struggle to the last drop of our blood for a better world. . . . In this great struggle between the past and the future you represent the past, and we the future. . . . Down with France! Down with Germany! Down with all separate nations! Long live universal humanity!"

Paris is awakening to the needs of the "zone" and the "banlieue." Protestants and Catholics are settling down in these neglected districts, and amid conditions of great hardship and difficulty they are founding all kinds of social and religious activities. At Gennevilliers, in the "Banlieue Nord," outside St. Denis and Asnières, the French Methodists are doing good work. To the south of Paris, near the Porte d'Italie, the Salvation Army has a centre. Well-organized social work, purely secular in character, is being carried on by an independent body near the Porte de Versailles. The *Mission Populaire* has work at Bicêtre as well as at Arcueil. In addition its agents move about among the *chiffonniers* with a gospel caravan in the region which lies between the Porte de Montreuil and the Porte d'Italie. The Lutherans are at St. Ouen and the Reformed Church at Clichy; both these districts are very "Red." The Reformed and the Lutheran Churches are both working at Pantin, where their "parish" includes nine other communes*.

All these efforts demand great faith and courage, but already there is a certain response. Hungry souls are being fed, and here and there little churches and congregations are being formed.

Here is a glimpse of what it means to try to reach the "masses." Last autumn a young French pastor became deeply concerned for the thousands who visit the great cemeteries of Paris on All Saints' Day, the great day of

* In the wider sense of the term the "banlieue" of Paris may be said to cover an area extending to a distance of thirty kilometres beyond the fortifications. In this region there are forty Protestant churches, with eighty-eight preaching stations. The *Société Centrale Evangélique* has two centres in the "banlieue"; at *Ivry* (Seine) and at *Pontoise* (Seine-et-Oise). The work at Ivry is mainly among Communists Before long the same society hopes to open two more centres in the "banlieue."

mourning, "the only day in the year, for many people, when they dream of the beyond . . . and when they vaguely long for the experience of a life with God." So he gathered a group of students, salvationists and young workmen, about fifteen strong; together they set out for the great Pantin cemetery. This is his own account of the scene: "A hundred thousand men, women and children stream into the huge necropolis. . . . Going in, they solemnly carry large bunches of flowers. Having come out they equally solemnly settle down at the café tables to large portions of chips and mugs of red wine. Life goes on, for the living, but it is full of longing to-day. Dark clothes, dark sky, and dark thoughts. Life? Like this road, a way to the tomb is it? Body's pleasure and soul's joy, love, success, riches, do all end here? Three hundred thousand people, in this corner of Paris, hardly ever see life differently from this."

And so, says the pastor, "We went to speak to them of Him through Whom the beautiful and good life, the life which is real and eternal, is lived. We sing, rather badly. They stand and listen. We speak of the immortal hope. We say nothing which will only appeal to the mind without helping the soul. We hardly touch on the social message to-day. And they listen hungrily, with fixed gaze, set lips, heads craned forward and feet glued to the muddy pavement, undaunted by the fog, nor by the rain which drips on them from the sky and from their neighbours' umbrellas. Night falls, a wretched dirty night. Long since we have exhausted all our food for this hunger of the soul which baker's bread satisfies not; hundreds of New Testaments and magazines, thousands of leaflets and pamphlets have gone. And still they wait for food. . . . Who said this people was glad to sink into the bog of materialism? Materialism is killing it; that is true. But for him who has ears to hear, its cry is an agonizing prayer: 'Come over and help us.'"

For hours those crowds stood there on the damp cold pavement, just listening, silent and dumb; and still they would not go. At last one of the young men said: "Let's

end with prayer," and another paraphrased the Lord's Prayer, turning it into a new hymn of life and hope and joy. All the men in the crowd bared their heads. No one moved. The prayer was over and still no one moved. It was late, and they could do no more. So finally the young evangelists went home, and the crowds dispersed. But the pastor says: "We must find them again."

It is an immense task. As Calvin said in 1536: "There are many French people hungry and athirst for Jesus Christ, and few who have a right knowledge of Him."

French Influence in North Africa

WRITING in the *Journal des Missions Evangéliques* for March, Monsieur F. Faure contributes an excellent article dealing with the work of Protestant Missions among Muslims, Jews and Europeans in North Africa. The two former peoples represent the old civilization of Asia; the latter, the new civilization of Europe. Intolerant Muslims, bigoted Jews and irreligious Europeans alike come under the evangelistic, educational and philanthropic efforts of the Protestant Missions.

In Algeria, Islam is rapidly losing ground, and its hold is especially loosened over those Arabs and Kabyles who have received a French education, who have served in the army, or who have spent some time in France as students or workmen. This latter class is very numerous, Paris alone having tens of thousands of Kabyles and Marseilles thousands more. It is among the Kabyles of Algeria that the Gospel is achieving its greatest success. This race, whose remote ancestors were probably Europeans, and who crossed into North Africa from Europe, is assimilating French culture with avidity. The Kabyles were formerly a Christian people, and despite nearly a thousand years of Muslim rule they have never entirely lost their ancient tribal traditions and social usages.

Monsieur Faure offers a weighty and timely criticism of the Homes for native children which have been opened in Tunis, Algiers and Constantine. He says: "These children, trained like little English or French children, separated from their people, will become, later on, 'outsiders,' ignorant of their own people, and either ignorant of European society—or else knowing it too well!" He maintains that their Christian training should carefully conserve their racial

identification with their own people. If this is done, he looks forward to the Homes producing in increasing numbers valuable evangelists and Christian leaders.

Monsieur Faure concludes his article with an appeal to French Protestants to found, in the university city of Algiers, a Christian Institute for the dissemination of Christian influence, and for the development of the intellectual life of young men. The nucleus of its members would be the Franco-Algerian Protestant youth, and to these would soon adhere the representative young life of Algeria, Arabo-Berbers, Jews and French.

There are good and weighty reasons why the French Reformed Church should undertake this work in North Africa. The country is open as never before; the French language is rapidly spreading among the native people, and the French Administration would regard such a French effort with a benevolent eye.

An African's Morning Prayer

G. Edwin Tilsley

BLACK night begins to steal away from the town in the African bush. Birds begin to twitter. A cock crows. It is dawn.

One reed door rustles aside, and through the narrow crack of dark doorway a dusky figure creeps. Taking down from under the eaves the great *nkumfi*—a hollow wooden gong, not wide, but long and deep—Kaseva hitches into the fork of an upright stake the short loop of raw hide at one end of it, and over his left shoulder the other and longer loop. Out of its narrow throat he first clears the dews of night with one preliminary *bang!* on this side, and one on that. Then he pauses. And then, limbering up his sleep-stiff shoulders, whirls around the raw-rubber heads of his drum-sticks in fantastic flurries that beat out booming rolls of syncopated thunder from the great gong.

As the echoes of that thunder die away, the stentorian voice of The King's crier takes up the task of rousing the town.

"*Bwacha. Bwacha. Bwa-cha-a-a-a!*" he bawls in a bellow that breaks into every hut, and reverberates off and away into the hills beyond the clearings. "*Night lightens! Night lightens!*" is his call. And then, for the Good News of God has been here proclaimed, and by some believed, he shouts: "*To prayer! To prayer!*"

Huts open up. Sleepy townsfolk tumble out, shrugging each a cloth around shoulders that shiver, as, hot from the night's fire and redolent of its smoke, they emerge into the chilly outer air.

"Let's get going," cries the big voice. "*Twa iyai! Twa iyai!*"

The increasing light now clearly shows men and women heading for the church-hut to begin the day, each with other and all with God. There will be prayer offered. Words of God will be read from the red Testament—words of God rendered into their own Luba language by His messenger, Konga Vantu.* There will be exhortation or exposition briefly given through the lips of some dusky servant of God imbued with the Holy Spirit.

Musona stands up. A small-built man is Musona, but of great staying power in the forest. His face is lined into an effect of being wizened, but he is not yet old.

He is a follower of Christ; nevertheless his tongue refuses to twist itself to the stiffly stilted phraseology of the foreign missionary that is growing so fashionable in the circles of the new religionists. Not for him the imitation of the white man's outlandish accent that passes for proof of piety with some. He is frankly of the old school. Quite simply, with no pretence about him, he is just a Bantu tribesman of Africa brought nigh unto the Living God through Jesus Christ His Son. He stands up in the dawn to pray. (And I am there to hear him.)

"Father-creator," he prays, employing the age-old tribal titles for God that remain untinged with the colours of imported theology; "Provider-from-of-old, Ancient-of-days, Arranger-of-categories—fresh-born from the womb

* Konga Vantu: "Gatherer of the People." The native name of the late Dan Crawford, pioneer missionary to the basin of the Upper Congo.

of night are we. In the first dawning of the new day draw we nigh unto Thee. ' Forlorn are the eyes till they've seen The Chief.' "*

As each new dawn dissipates the palpitating menace of every succeeding darkness ("A night's a year"), and opens out further fields of endeavour for God, Musona's eyes "fresh-born from the womb of night" come of age when they see The King in His Beauty. His ears attune themselves in The Presence to hear The King's Will. His strength is renewed like the eagle's, and he steps forth from the Audience Chamber into the golden rays of the rising sun valiant to do The King's Business, until the night cometh when no man can work.

A Fruitful Medical Mission

The American Presbyterian Mission West African hospital at Elat had 19,271 patients during the year; of these forty per cent. were pagan, or 7,708. Dr. Weber writes:

"There were but 335 confessors from among all our patients last year as against more than six hundred each year for the two preceding years. Actually there were but 118 converts at the Central Hospital itself. This really makes us sad. Of these, however, we have ascertained that sixty-nine per cent. have gone forward in their Christian life in their villages."

This result which many must consider excellent is the outcome of individual work on the part of the doctor, his twenty African male assistants and ten women.

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* *Menso malanda ka mona mfumu.* A widespread proverb. Under tribal régime it was theoretically incumbent on every adult male to make his obeisance before the chief at the beginning of every day. Properly speaking, the tribesman's day commenced with his entry into the king's presence. To be shut out therefrom was to be forlorn indeed. Hence the proverb applied by Musona to the soul's need of coming into the Presence of God in the dawn of each new day.

A Generous African Church

Dr. R. H. Evans of the *American Presbyterian Mission*, French Cameroons, writes :

" One native worker is supported for every thirty-three of the communicant membership, and the native workers themselves are supporting one for every ten. In 1928 it took about 1,250 members of our church at home to support one missionary."

This result in Africa is achieved by voluntary tithing. The Church in Africa can rise to heights which we ourselves do not reach.

Liquor Traffic on the Gold Coast

THE Gold Coast exports more than half the world's supply of cocoa, or about two hundred and forty thousand tons, valued at more than nine millions sterling. Never before have the native cultivators had so much ready money to spend. Prosperity, however, has developed a deep thirst for liquor, so that the actual consumption per head (says the Trade Report for 1927) now approximates to that of the United Kingdom, and it is increasing.

The mischief has been brewing since the year 1913, when the Colony imported 1,760,000 gallons of spirits (90% gin). During the years of the War this supply could not be maintained, and in 1920 it stood at 125,500 gallons. During the succeeding seven years, however, it steadily increased, and in 1927 no less than 1,300,000 gallons were imported, an increase of 446,000 gallons in gin alone over the figures for the preceding year. This in spite of a progressively increased import duty, which from nine and sixpence a gallon in 1919 was increased to twenty-five shillings in 1921 and to twenty-seven shillings and sixpence in 1928.

The Bishop of Accra, in a letter to *The Times* of March 28th, urges prohibition in West Africa and says he is voicing the opinion of chiefs, literate Africans and many Government officials and traders. The Government view is that prohibition is not workable, and that although the loss of revenue which would amount to £800,000 could be recouped from other taxation, it would be impossible to suppress wholesale bootlegging.

It will be felt by many, however, that there is something fundamentally wrong with the theory and art of government of an African people who are under tutelage, whereby the British Administration on the Gold Coast has totally failed to avert their drift into their present unhappy condition.

Serious Migrations in Africa

COLONIAL administration in certain regions of Africa is being subjected to a new test—the test of migration. Native peoples who have lost hope of receiving a fair deal are moving into contiguous countries in the hope of getting better treatment. Portuguese East Africa and French Equatorial Africa furnish two examples, to which we are glad to see that the *South African Outlook* for May also calls attention.

Emigration from the Portuguese territory is toward the Transvaal, and it is increasing. For over twenty years the Rand has attracted a steady stream of these workers. Very significant is the present situation in the area of the River Shiré. Villages on the Portuguese side of the river have become depopulated, while the British side is full of Portuguese native fugitives.

Albert Londres, the French special correspondent, in his travel book *Terre d'Ebène* (Ebony Land), calls attention to an even more serious situation which has arisen in French West Africa and French Equatorial Africa during the past three years. From these territories, he says, two million people have moved into Nigeria, six hundred thousand into the Gold Coast and ten thousand into the Ivory Coast and neighbouring forest lands.

These people were scared away by military recruitment, forced labour on roads and railways, and wood-cutting in the forests.

The greatest asset of these African colonies is its people, whose numbers have been greatly reduced by slave raiding, famine and pestilence in former years. The Colonial Governments concerned can ill afford such vital losses. The only remedy is a fair deal for the native.

A Strange Church Offering

W. KENDALL GALE

MY aim was to visit every village in the whole of the wide, wild land of the Marofotsy in Madagascar. But further, I determined to visit every house, to have prayer and Bible reading in every home, my ideal being to win the whole tribe for Christ by personal visitation. Alas! for my ideals; I had to abandon them in a little more than a month.

I realized the impossibility of compassing the whole vast Marofotsy country in six months, for extended conversation in poky, smelly huts from sunrise to ten at

night, with journeys in the blazing sun in addition, quickly began to tell upon me. I am persuaded, however, that this is the surest, straightest way of winning the Marofotsy for Christ. We did the visitation thoroughly at Andranomiantra ; I have since had a letter from the pastor telling me of the wonderful result of that visitation. This is the line of progress if only I could multiply myself a hundredfold. This visitation has taught the pastors their duty as nothing else would. One pastor acknowledged to me that he only turned out once a fortnight for visitation, hence the feebleness of his church, and, though the teaching of the pastors was not in my programme, it has taught them the value and joy of untiring visitation and personal evangelism.

Now take a jump to Ambohimanjaka. I recall how grudgingly and sulkily they received me but a little while ago—a man come to introduce strange customs and strange gods among them. Then we gathered in a tiny structure of bamboos loosely strung together. Nobody could have called it " Divine Service," for the natives chatted and laughed and gaped all the while I was praying and reading and speaking. I was addressing a rabble rather than a congregation of worshippers. Let me give you the second chapter. In 1927 we worshipped in a church of sods. But this year ! The new church is up and absolutely complete—a fine, large, lofty building, pewed from end to end, pulpit finished and harmonium bought. After the consecration of the building we proceeded with the " Harvest Festival." I took the trouble to write down the list of articles presented by the people and offered for sale. I may have omitted some, but this is the list from my pocket-book :

Nineteen oxen, 102 baskets of rice, 55 fowls, the fruit of 25 trees, 3 pairs of trousers, 7 dresses, 1 goose, 47 yams, 15 baskets of manioc, 2 baskets of sweet potatoes, 2 jerseys, 3 children's hats, 14¼ metres of embroidery, 4 handkerchiefs, 11 copy-books, 3 marbles, 12 baskets of monkey-nuts, 11 small bottles of scent, 18 tablets of scented soap, 1 plate, 50 needles, 8 cheap rings, 2 pairs of gloves, 2 brooches, 6 small mirrors, 2 big spoons, 2 adzes, 4 candles, 5 pigs, 65 rush mats, 20 bunches of bananas, 4 shirts, 3 jackets (print ones), 400 oranges, 1 pair of boots, 1 duck, 350 peppermints, 14 lambas

(the cloth the Malagasy throw over their shoulders), 1 big square block of native soap, 6 native fans, 25 basket lids, 8 baskets, 1 hymn-book, 2 strings of tobacco leaves dried, 10 spoons, 5 biscuits, 5 pencils, 2 pairs of ear-rings, 2 ties, 2 combs, 40 safety-pins, 2 hatchets, 1 spade handle, 2 small tins of vaseline, 7 water-pots, 5 spoon baskets, 1 basket of guava fruit, 1 table, 30 packets of sweets, 4 guinea fowl, 2 girl's frocks, 1 envelope, 1 thick rope, 4 bottles of milk, 6 eggs, 1 chair, 30 boxes of matches, 1 boy's suit, 1 water-pot lid, and 2 buttons.

The sale of goods, produce and live-stock was by auction. People had come from far and near to attend the consecration service and "Harvest Festival." The natives challenge each other, and owing to these challenges the prices mount and mount. Such were the fabulous prices paid for goods at Ambohimanjaka that the amount totalled 12,500 francs. This may not reach a huge sum when you reckon 124 francs to the pound, but for one little church to raise that amount was little short of miraculous. I have only been to Ambohimanjaka four times all told, and it is not yet six years since the first service was held there. What hath God wrought! I received enough inspiration during those three days to carry me triumphantly through many trying months to follow, sure that He could repeat His miracle of redeeming grace even in the vilest of the scores of vile villages I had yet to visit. How could I despair of any after the amazing scenes I had witnessed in that church? "The mirage shall become a pool." I want to shout whenever I think of that village on the western shores of the Betsiboka.

Revolutionary Ideas

THE following extracts are from a letter sent by a missionary in Ecuador to one of his colleagues.

"As you know I am very much interested in the revolutionary ideas of the World Dominion Movement and am trying in every possible way to develop them.

"We had a long test of missionary work by the missionaries and it never seemed to take root. About five years ago we took a step of faith and opened a hall in the centre of the city which has been paid for by the natives ever since the beginning. The next

step was to teach them to do most of the propaganda in the city and we have circulated literally hundreds of thousands of tracts which never could have been circulated by the missionaries themselves. The next step that we took was when we realized that the converts were taking part in a work which they looked upon as ours rather than their own, and even to this day, if allowed to do so, they would prefer to have the missionary authority over them rather than to co-operate wholly with their own people. To correct this we undertook to create a sense of responsibility for the support of their own work. Since that time the Church has been responsible for local expenses of all kinds and for missionary extension work in the towns round about. We missionaries have considered ourselves members of the local congregation, and to a small extent we have given to the work just like others, and the treasurer has always been a native. There have been occasional gifts come from the homeland from people who desired to have a part in some of the native activities. But we have not allowed anyone receiving these to consider that *the mission* is contributing to their work nor that any such gifts are a pledge of future remittances. The givers have had great joy, but if they should withdraw their gifts it would in no way be a cause of great concern.

" Of late we have been feeling that it requires a good deal of determination on the part of the missionary to foster a sense of native responsibility. Up to this year the native Church has felt its incompetency to choose its leaders properly and has looked to the missionary to decide who should be chosen. But this year I decided to make no suggestion whatever, and the Church did just what Mr. Allen said in his book it would do. The members did not select anyone of the people whom they had chosen at my suggestion the year before. But the really remarkable feature is that we have never had as good deacons as those who have been at the head of our work this year.

" Christians are now going out to different fields without assurance of support from any source except the gifts of the Church, and the people among whom they work.

" We find that those who have gone into the work under these conditions have grown very much spiritually and have been able to lead souls to Christ, and their local gatherings have taken an interest in the supply of their needs. We have now four centres occupied by these native brethren which we formerly occupied ourselves. At present we have in view a number of places where from one to three converts are located and we are encouraging them to propagate the Gospel, to meet and pray, to read their Bibles and develop the elements of a native Church. My conviction is that we are on the right track."

Pioneering Among Amazonia's Indians

Eileen S. Grubb

III

I HAVE referred to the civilized Indians who served as our guides on these exploration tours; the question naturally arises of the part that they might be able to play in the evangelization of the wild Indians. The question is an interesting one, and in contact with civilized Indians in the south of Brazil as well as in Amazonia, I was able to observe facts which perhaps add to the value of a discussion.

To begin with, what is the difference between the "caboclo" of the Amazon region and the "civilized" Indian? On our journey up the Rio Negro we had a fair experience of both. Two days beyond the last "caboclo's" house on the River Deminy we met the Shirana Indians, who acted as our guides to the Aika. They were considered "civilized" because they wore clothes, which they had acquired by trading in Brazil-nuts with a man down river. Their young chief knew enough Portuguese for conversational purposes; the rest knew practically nothing. They had also a few civilized possessions like spoons, and among their household goods I found a saucer made in Manchester! On the other hand, they were "Indians" because they still used their own language, lived back from the river bank, and did not serve coffee to their guests. Among other differences which we noticed was the community life: several families were living together under one roof, each having its separate fire in a corner of the malocca. The fact that the young Shirana chief was an intelligent fellow, who, besides his own language, had a knowledge of Portuguese and of the neighbouring Aika tongue, rendered him possibly a person of pivotal importance. He heard the simple Gospel message from us several times, to which he listened with an attention that seemed to be both reverent and intelligent, nodding his head and responding as a man does when he first receives important

information. He might well have asked: "Who is He that I may believe on Him?" for though he had learnt from contact with the traders to punctuate his conversation freely with the "diablo," he had apparently never heard the name of the Son of God. This is not surprising seeing that we preached in the shacks of "caboclos" on that river who were hearing the Gospel story for the first time in their lives.

One of the homes where we were gladly heard was that of the identical "patrao" who did trade with our Shirana Indians; our visit there was most profitable. Among the mixed multitude assembled under his primitive roof were several Shiranas acting as servants or employees. These people were now familiar with Portuguese, and it was evident that they had no wish to be considered Indians at all. Remarks concerning their relatives in the forest brought no response whatsoever. The novelty of civilization had severed old relations, and yet, as they were imperfectly acquainted with Portuguese, they were not half so vitally alive as their brethren in the forest.

It was disappointing also to learn that it had only been with much persuasion from our friend the trader, who was a just man, that the young chief had been induced to take the leadership of the little group on the death of the old chief. He had wished to sever all connection with the forest, and enter into the service of the traders.

It is evident that before very long such a man would be quite useless either for seeking the wild Indians or even as an evangelist to his own people. At present there still exists the bond of language, and if such a man were soundly converted, and full of a sense of his commission, he would be of incalculable value as a witness among his own people. Once the bond of language goes, however, the great tie is severed, and the whole trend of life is towards civilization.

While we were living among semi-civilized Indians of the great Guarani race in the south of Brazil, I was able to see the way this very thing worked out. A small group of these Indians had been brought to the town of

Santos, and were being housed and cared for on the premises of a very large-hearted Brazilian pastor. The more intelligent of them had acquired enough Portuguese for simple conversation; the majority only understood the Guarani tongue. Living with the pastor was a young Guarani of their company who had been brought up in civilization and taught to read and write. He had already forgotten his own language, and a great gulf separated him from his people. Although he treated them with kindness and consideration he did not seek their company in any way, nor show any desire to revive his own language; he professed to be a Christian, but his last inclination seemed to be to identify himself with his own flesh and blood. He spent his evenings deep in a book, and seemed to be mildly amused that I should seek the company of his Indian relatives. This, one might say, only showed a lack of true consecration, but it was also a very natural inclination, and one that should be remembered when we expect too much from our Indian brethren.

The story of these Guaranis is an interesting one. They formed part of a migration from the state of Rio Grande do Soul, in the far south of Brazil, sixty miles or more from the city of Santos. They came on foot towards the coast, apparently for no other reason than that they "desired a better country," an instinct which seems to have prompted most Indian migrations. Alas, when they came to the coast they did not find it. Ignored by the civilized population, and having no means of supporting themselves by hunting, they were found in a dying condition by the Brazilian pastor at whose home I met them. For years this pastor had been yearning after the neglected Indians, seeking an opportunity to serve them. And so, in unseen ways, God was surely working for the remnants of these people.

And yet the picture is not without its tragedy, the inevitable death throes of a passing race. For the same civilization which brought undreamed of privileges to the young and thriving seemed to descend in cold-hearted cruelty upon her victims who were no more for this earth.

Consumption followed in the wake of civilization and it had entered the little group, separating the old grandmother with one of her daughters from the rest to die a lingering and lonely death within the walls of the public hospital. I shall never forget the sufferings of that scene—the indomitable bravery of the old woman's smile, the restless misery of the young girl.

It was my joy for some time to conduct the other members of the family through the bewildering streets of the city to visit them. It was their only opportunity of conversation, for they knew not enough Portuguese to express their simplest necessities. Eventually it became necessary to remove the rest of the group from the enervating influences of the city, and the danger of infection. The victims were left to the cruel isolation that hygiene demanded. What would I not have given in those days for the knowledge of the Guarani tongue! Words that I attempted brought a smile to the old woman's face when everything else failed. The mental distress of the young girl seemed unrelieved. I remember her misery, and my fury, when I heard that a white patient, who resented her presence, had called her a " dog of the matta." When almost too weak to move she would try to rise and flee from the place. The best civilized food that was offered her she refused. An occasional request would be for some dainty of their native cooking. My blundering attempts at her language only seemed to annoy her, and although she would at first thank me prettily in Portuguese for any little gift, she afterwards turned against the language and declined to use it at all. Who that has known sickness does not know the abhorrence for all that is not native and familiar? In vain I brought the cousin, who was employed in the city, to talk to her. Civilization had broken the bond, and she stood by in distress, now scarcely able to converse in Guarani.

The old woman declared to the visitor with resolute certainty that she was about to die; " I want to die " was the burden of all her talk. Her only regret was that she had so many children, and it was sad not to see them once

more. That was the last time I saw her before leaving South Brazil. The next day she died, her favourite son only arriving in time to weep for her when she had gone. In her vigorous days I remember her as the leader of the quaint swaying dirge the Guàranis would sometimes be induced to sing, and which they claimed to be a hymn of praise to " Nhanderu," for these people have their name for the great Father, and, more remarkable still, for someone they call " Nhandejara," the Son of God. It is questionable how much the old woman understood of the name of Jesus, which she had heard so much from the pastor's lips. She would look up at the mention of God, and it is hard to believe that faith, which is acceptable to Him, did not have something to do with the nobleness and beauty of her death. The nuns in the hospital were requested not to confuse the Indians by pressing upon them the last Sacrament, and the request was generously granted.

That these Indians fell into the hands of a Christian man was without doubt their moral, if not their spiritual, salvation. He never allowed them to roam the streets, nor to have money of their own to spend in the town. Had he done so, their moral corruption would have been swift and complete, and drink would have been the first step in their downfall. As is well known, civilization, unless rightly directed, is the ruin of a primitive people, and, from the point of view of the Gospel, it seems that they are far better sought before the great enchantress has begun to weave her fascinations about them.

These Guaranis, I am glad to say, now possess a settlement of their own near Santos, where they plant, hunt, and have a faithful shepherd over them in the Brazilian pastor, who is applying himself to a definite work among them.

To sum up, it is quite evident that there exist among the Indians two well-defined groups, those who seek civilization, like the Shiranas and the Guaranis, and those who will avoid civilized man, like the Jauapery Indians of the Camanau, but it seems useless to expect the one group to seek the other. On the other hand, if we wait for

the Indian to become civilized in order to convert him we shall probably find that we have lost him altogether in the process, for while the Indian would only benefit by Christian civilization *after* conversion, he is most unlikely to accept the Gospel once he has imbibed the degrading influences and confusing inconsistencies of a so-called Christian land. Like the true Israelite, the true Indian is, comparatively speaking, a man in whom there is no guile, and if in the dawn of his widening consciousness we could bring him face to face with the excellencies of the Son of God, why should he not make the same soul-saving confession that has been made by many a people more primitive and unpromising than he ? For from what we know of the South American Indian he is not unspiritually minded. He is an Animist whose world is peopled and governed by spirits, and certain tribal ceremonies show both a strong sense of guilt and an attempt at sacrificial atonement.

Again, if the Indians of South America, as a race, are to hear the Gospel, it must be through the lips of this generation, for it is certain that the Indians will not exist to see another.

As has already been suggested, it seems obvious that the task of evangelizing the Indians is one for which Brazilian believers are peculiarly fitted. José, our cook on the Rio Negro journey, who was so much liked by the Jauapery Indians, is an interesting case in point. Though entirely illiterate, he knew whole passages of the Bible by heart, and he could tell almost any Bible story we might mention. He delighted to hold forth on his one topic of knowledge, whether the unfortunate Indian understood anything of it or not. His imagery was delightfully local. Describing the story of Saul's conversion he was heard to narrate that Saul was "riding through the 'matta' on his way to Damascus." The "matta" is the forest, and the touch would appeal to the imagination of his hearers, although the term "riding" must have puzzled them. His zeal was just the right sort, though his lack of education would have disqualified him from learning the language of a totally

uncivilized tribe. Such a work obviously calls for rather a particular degree of skill and initiative, and, though the pastor who accompanied us on our journey was excellently fitted for the task by his knowledge of the country, it is doubtful whether he would ever have taken it up had it not been from stimulus from abroad. By the average Brazilian the Indian is scarcely regarded as a human being at all.

If then the wild Indians are to be reached, it calls for those who are ready to live in intimate contact with these people in their own surroundings, and to struggle with the mysteries of an Indian dialect, for the language imposed by an uncongenial civilization will never appeal to the heart. It calls for those who are imbued with something in the nature of infatuation—a something which for years has made the name of Indian a magic word to me, and which moved my husband and myself when we were travelling to prefer the bananas which Indians had given us to our own supply. On one occasion, in Santos, I bought a tin of Allenbury's rusks, at a fabulous price, for my favourite Guarani baby, excusing myself the extravagance on the grounds that it was an *Indian* baby ! As I deserved, before the following morning my precious rusks were being handed round to the rest of the community ! Such lessons are only learnt by experience, and yet, perhaps, something of this infatuation is a great help, if not an essential, in the carrying out of the missionary's task. At least we may suppose that to those who possess it, it is a gift that has been given them for a purpose, and may we not justify our zeal for the Indian by remembering the words of Jehovah's love for Israel : " The Lord did not set His love upon you nor choose you, because you were more in number than any people, for ye were fewest of all people, but because the Lord loved you." And now, in this far-spent age and generation, perhaps the same Lord will turn our hearts to the remnant that is left of a mighty race in South America.

Book Notices

Pauline Churches in Persia

IN an isolated town in Persia, some distance from Kerman, there lives a young Christian man, " the solitary witness for Christ in the midst of a Muslim population of about ten thousand." His story is most interesting. Before he ever read the Bible or met any Christian missionaries, his heart was heavy with the sense of sin. The more he struggled the more unhappy he became. He prayed earnestly for help, and, soon afterwards, a colporteur of the Bible Society passed through the town. The two men came into close touch with each other, and when the colporteur left he put this young man in touch with a Church Missionary Society missionary, who lived about a hundred miles away.

Some months later the Anglican Bishop was passing through this town. This young man accosted him, saying : " Will you stay at my house to-night ? I am a Christian." The Bishop went to him at once and they had a long and earnest conversation. A month later the young seeker was baptized in a neighbouring town. When he came home his mother refused to eat with him and left the house. His family tried every device to shake him in his faith, but he stood firm and witnessed a good confession. Later, he went to Isfahan to train as an evangelist. During the two years he spent there he made remarkable progress in every way. He faced the possibility of accepting a paid post in mission service. " No," he said, " I must prove first of all whether it is possible for a convert to live in his own town where he is known, and where he is the only Christian in the place, and I must also prove whether I can, in my own town, as a Christian, earn my own living." Soon after this his brother wrote asking him to return, promising to leave him free to follow his own faith. The young Christian accepted the offer, went home, re-opened his shop, and at once began to witness to those around him. " Solitary and alone he lived as a Christian."

Time passed. Then came 1928 and the visit of the Rev. Wilson Cash to Persia. He had heard of this young Christian, and he and Bishop Linton decided that they would spend a night with him on their way to Isfahan.

" We arrived about sunset," he writes, " and were taken to the house. We had hardly sat down before some men began to drop in. One by one they came until six of them were present. Then the young Christian introduced them : one was a hat-maker, others were shopkeepers, and one was his own brother. These men, he said, are all Christians, and they want to confess their faith in

baptism. The Bishop, who is very careful whom he baptizes, began to examine them, and for the next two hours the conversation went on. Each man separately spoke of his desire to be baptized until in the end the Bishop, turning to me, said: 'These men are ready for baptism; who can forbid water?' Then followed a service I shall long remember. We stood in this simple Persian home around a table. . . . As the men gave their answers one by one there was no mistaking the real joy they had found in Christ. That night a church was founded which reminded one of St. Paul's message 'to the church that is in thy house.'"

*Read this and all that the Rev. W. Wilson Cash has to say in "Persia, Old and New."**

* * * * *

Mason of Kwangchow, by the Rev. F. HOUGHTON, B.A., Editorial Secretary, China Inland Mission. Published by the China Inland Mission. 1929. Price 6d.

"Something must be written," says Mr. Houghton in a fascinating little book of fifty-two pages about Herbert John Mason of Kwangchow, because among other reasons "he was used of God to build up a self-propagating, self-supporting, and self-governing Church," by methods "which the China Inland Mission desires all its members to adopt." To the growing number who are interested in the subject of the Indigenous Church this book will be of special interest.

In these days when retrenchment is so common, it is inspiring to find that the China Inland Mission is appealing for two hundred men and women for a great forward movement. If two hundred men and women will follow the Pauline methods of Herbert John Mason, they will prove to be the most formidable force that has ever gone to China.

* * * * *

A History of Christian Missions in China, by KENNETH SCOTT LATOURETTE, Professor of Missions and Oriental History in Yale University. Published by S.P.C.K. 1929. Price 18/–.

This is a thorough, impartial and valuable record of the history of Christianity in China. The very complete bibliography adds to its value. This book is indispensable, not only to students of Missions but to all who are interested in the interactions continually in process between political, economic and religious trends in China.

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* Published by the Church Missionary Society, Salisbury Square, E.C.4. 1929. Price 1s.

MORAVIAN MISSIONS

IT has been said, and with ample reason, that the Moravian Missionaries have ever been choosers of the toughest tasks. For their fields of labour they have chosen the darkest places of the earth, where ignorance was most profound and the tribes most backward.

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they have been toiling against great obstacles to extend the Kingdom of God. They were the first Missionaries to the Jews (1736). The first to send out Medical Missionaries (1747). The first to work among lepers (1818), among whom they have witnessed actual cures from the dread disease. The number of those won from heathenism is three times as many as the Membership of the Parent Church.

"THE TIMES" SAYS

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Help, sorely needed and earnestly solicited, will be gratefully acknowledged by the Rev. Edgar Swainson, Secretary, London Association in Aid of Moravian Missions, 7, New Court, Lincoln's Inn, London, W.C.2.

A severe Financial Set-back has been caused by the **Disastrous Hurricane** in the **West Indies,** amounting to £3,800. STILL NEEDED TO MAKE GOOD—£2,000.

Aggrey of Africa : A Study in Black and White, by EDWIN W. SMITH. Published by the Student Christian Movement. 1929. Price 7/6.

A book of intense interest and significance. This biography of a great Christian African throws fresh light on the Race Question. Above all, it is an inspiring study of vital Christianity, exemplified in an unusual personality. Not the least stimulating part of the book is the selection of Dr. Aggrey's own pithy and delightful sayings, *e.g.*, " You can play some sort of a tune on the white keys of a piano ; you can play some sort of a tune on the black keys ; but to produce real harmony you must play both the black and the white keys."

* * * * *

The Shrine of a People's Soul, by EDWIN W. SMITH. Published by the Church Missionary Society. 1929. Price 2/6.

In this small volume the writer deals with the romance of Bible translation. These pages are alive with interest. The writer stresses the point that Christianity will never become truly indigenous in any country until it is firmly rooted, " and it will never be so rooted unless it be presented to them in the terms of their own thought, and expressed in their own speech."

* * * * *

Across the World of Islam, by S. M. ZWEMER. Published by Fleming H. Revell and Co. 1929. Price $4.00.

This book is a " miscellany " designed to show " the unity of the world of Islam, its fascination, its desperate needs, and its marvellous awakening life."

* * * * *

The Glory of the Cross, by S. M. ZWEMER. Published by Marshall, Morgan and Scott, Ltd. 1929. Price 3/6.

These devotional studies by Dr. Zwemer will be welcomed by many readers.

* * * * *

Temple Gairdner of Cairo, by C. E. PADWICK. Published by S.P.C.K. 1929. Price 7/6.

This biography of Canon Gairdner will be of special interest to all concerned with Egypt and the Moslem World.

* * * * *

Can World Peace be Won ? by ROBERT CORKEY. Published by H. R. Allenson. 1929. Price 2/6.

A clear and useful account of the aim and work of the League of Nations interpreted for young people.

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A vivid record of pioneer work among the tribes of South-Western China.

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Some Chapters of European Baptist History, by J. H. RUSHBROOKE. Published by the Kingsgate Press, 2/6. 1929.

An interesting account of Baptist work in the Baltic States, Soviet Russia and Czecho-Slovakia, showing how the Church has grown in the teeth of persecution.

* * * * *

The Near East and American Philanthropy. A Survey conducted under the guidance of The General Committee of the Near East Survey. By Frank A. Ross, C. Luther Fry, Elbridge Sibley. Published by Columbia University Press. Price $3.50.

This study contains up-to-date information regarding present economic and social conditions in Armenia, Albania, Bulgaria, Greece, Turkey, Iraq, Palestine and Syria.

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